Vol. LXVIII, No. 3 March, 1923

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

EPISCOPAL AUTHORITY AND LITERARY CENSORSHIP 225
CASSIODORUS—BOOKLOVER AND FATHER OF SCRIBES 233
The Rev. MICHAEL BROSNAN, B.A., St. Jacques, Newfoundland.
WHAT IS WANTED IN AMERICAN CATHOLIC JOURNALISM 241
The Rev. M. A. SCHUMACHER, Sublette, Illinois.
CORRECT THEOLOGY IN PASSION SERMONS 248
The Rev. H. B. LOUGHNAN, S.J., Melbourne, Australia.
THE PETRINE CONFESSION. II 261
The Rev. CORNELIUS F. CREMIN, S.T.L., L.Ph., St. Paul's Seminary, St Paul, Minnesota.
OULD FATHER MICHAEL TOOMEY 275
DENIS A. McCARTHY, Boston, Massachusetts.
ENCYCLICAL "UBI ARCANO DEI" OF POPE PIUS XI 285
MEMBERSHIP IN THE EUCHARISTIC LEAGUE 287
A SUGGESTION REGARDING MIXED MARRIAGES AND OTHER EVILS 288
The Rev. LAWRENCE POWER, San Jose, California.
MARYKNOLL MISSION LETTERS. XXXVIII 291
The Rev. FRANCIS X. FORD, A.F.M., Yeungkong, China.
SAYING MASS WITHOUT A SERVER 294
FRAUDULENT INCOME TAX RETURNS 297
QUESTION OF ABORTION UNDER NEW CANON LAW 300
PSYCHOLOGY AND HYMNODY 303
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1923: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)
Loyola (Moderately Sweet, Res. Vint.)
Loyola (Dry)
Loyola (Dry, Reserve Vintage)
Veravena (Imported from Spain)
Liguorian Riesling
St. Benedict (Sweet)
Cardinal Red (Dry, Claret Type)

Kindly ask for Price List

Revenue tax will be added and kegs at cost

RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Altar Wines sold direct to the Reverend Clergy only

ALTAR WINES BEYOND DOUBT

SOLE EASTERN AGENTS OF THE FAMOUS

JESUIT ALTAR WINES

L'ADMIRABLE

NOVITIATE

VILLA JOSEPH

MALVOISIE

Novitiate of Los Gatos
Los Gatos, Cal.

December 17, 1921.

BARNSTON TEA COMPANY
Barclay Street
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload containing 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared, as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, California. This brings the total number of gallons shipped to you during 1921 to ***26437½***.

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE
THOS. R. MARTIN, S.J., Rector.

Barnston Tea Company, 6 Barclay St., New York

PURE ALTAR WINES

BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

Beaulieu Vineyard
Office: 149 California St., San Francisco, Cal.
Per G. de Latour

Beaulieu Vineyard Distributing Co.
47-49 Barclay St., New York City, N. Y.
Per T. F. Rodden, Mgr.

CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. XI:

I. Motu Proprio, de Urbana Musicae Sacrae Altiore Schola Pontificia constabilienda 276

II. Epistola ad R. P. D. Iosephum Schrembs, Episcopum Clevelandendsem: Septuagesimo Quinto Exeunte Anno ex quo Dioecesis eadem condita est 279

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS:

Dubia soluta in Plenario Coetu Diei XII Novembris MCMXXII:

I. De parochi iure quoad processiones 280

II. De anno integro novitiatus 280

III. De egressu e religione 281

IV. De iure cumulativo fontis baptismalis 281

V. De dispensatione super impedimentis matrimonialibus 281

VI. De iure patronatus. 282

VII. De concursu quoad beneficia iuris patronatus laicalis 282

VIII. De absolutione a censuris 282

SACRA CONGREGATIO RITUUM:

I. De Missa Votiva pro Fidei Propagatione, Declaratio 283

II. Dubia circa Praefationes dicendas in Missis cum Commemorationibus 283

DIARIUM ROMANAE CURIAE:

Recent Pontifical Honors 284

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 285

The Encyclical "Ubi Arcano Dei" of Pope Pius XI 285

Membership in the Eucharistic League 287

A Suggestion regarding Mixed Marriages and Other Evils. (*The Rev. Lawrence Power, San Jose, California*) 288

Maryknoll Mission Letters XXXVIII. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 291

Saying Mass without a Server. (*H. K. S*) 294

Two Versions of the "Vexilla Regis." (*Pastor*) 296

Fraudulent Income Tax Return 297

Images of Uncanonized Saints in Church Windows 298

The Question of Abortion under the New Canon Law 300

Mistaken Sponsorship at Baptism 301

Franciscus or Francisce ? 302

ECCLESIASTICAL LIBRARY TABLE:

Psychology and Hymnody. (*The Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University of America*) 304

CRITICISMS AND NOTES:

LeRoy-Thompson: The Religion of the Primitives 315

Dorlodot-Messenger: Darwinism and Catholic Thought 318

Jaquet: Praelectiones Historiae Ecclesiasticae 320

Vacandard: Etudes de Critique et d'Histoire Religieuse 320

———: Meditation Manual for Each Day of the Year 323

Eaton: A Day's Retreat in Preparation for Holy Communion 323

Cox: Retreat Conferences for Religious 323

Weber: A General History of the Christian Era 325

Huonder-Frommelt: At the Feet of the Divine Master 325

Vermeersch: De Formulis Facultatum S. C. de Propaganda Fide Commentaria 326

Cappello: Tractatus Canonico-Moralis de Sacramentis 328

Coronata: De Locis et Temporibus Sacris 329

Pistocchi: De Synodo Dioecesana 330

LITERARY CHAT ..... 330 BOOKS RECEIVED 336

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need back copies or volumes, or if you have any to dispose of, now is the time to write.

\+ + + +

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

The following **Back Copies of REVIEW are wanted.**

All but January and April of 1889 ;
Any or all issues of 1890 and 1891 ;
October of 1893 ;
February, March and May of 1894 ;
March and April of 1896 ;
August of 1898 ;
February and July of 1899 ;
July of 1904 ;
October of 1919 ;
October of 1921.

Of other issues we have an ample supply.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VIII.—(LXVIII).—MARCH, 1923.—No. 3.

EPISCOPAL AUTHORITY AND LITERARY CENSORSHIP.

I.

THE bishop of a diocese is the divinely constituted overseer of the flock entrusted to his care by the Supreme Shepherd to whom, as Primate, belongs the assigning of local jurisdiction. The duty of overseeing implies teaching, guiding, arbitrating, and correcting. The authority comes directly from God, as in the case of the Apostles to whom Christ gave the commission to instruct, minister, and direct. What the Gospels do not expressly teach on this subject is plainly supplemented by the Epistles, chiefly those of St. Paul, and needs no repetition here.

The bishop's judgment and power are directed by the general law and by superior tribunals. If he is suspected of having overstepped the limits of right doctrine or jurisdiction, appeal is open to the metropolitan, or to the Sacred Congregations representing the judicial tribunals of the Church Universal, or to the Sovereign Pontiff in person, as head of the Church.

Episcopal control does not lessen liberty of thought, speech, or action. It only regulates and directs that liberty for the common good, the peace of society, the harmony of religious service for the glory of God. Hence it does not interfere with personal, domestic, social, national relations or freedom, unless these are or manifestly threaten to become a hindrance to the exercise of the spiritual prerogatives vested in the bishop, to instruct, direct, and correct.

When the members of the flock over whom the bishop presides deviate from the path of established truth and right by

act, speech or writing, it becomes the duty of the responsible shepherd to exhort, lead back, silence, or correct the erring member, lest the aberration mislead others, since "example works stronger and quicker in the minds of men than precept". Against the enemies of faith and good morals the people are cautioned through the continuous preaching of the bishop's coadjutors, pastors, teachers of Christian doctrine, and confessors to whom the individual brings the story of the dangers and temptations that beset him. Here the faithful are guided by laws that are readily recognized and authoritatively accepted by those who claim the privileges of the Church's sacramental ministry. Untruth and immoral teaching are on the "Index" at all times.

There are, however, occasional forms of teaching that assume an official character when it becomes necessary or expedient to safeguard the faithful against unsound or ambiguous doctrine which may interfere with or lessen the influence of spiritual, moral, or religious authority. In these instances the bishop is expected to take the initiative, and guarantee the message to be delivered to the faithful, in order to preserve the souls committed to his responsibility from the contamination of false or immoral teaching.

II.

The Press is the most potent medium at the present day for propagating not only truth but also error, disaffection, immorality, and the malignant principles that plant falsehood under the name and form of truth and virtue. Books, but more especially periodical literature and the journals that feed men's appetite and curiosity for news, are the sowers of the cockle that threatens to destroy the wheat. Catholics look to the overseers to guard the field against this enemy. Here one finds the meaning of the censorship of the press as set forth in the disciplinary code of the Catholic Church for the guidance of the hierarchy and pastors throughout the world.

The canons which express this duty of guardianship and control are few; but they are direct and explicit so far as they affect the priest and the layman, the writer and the reader. Over those who propose to instruct or who, whatever their primary purpose may have been, misguide by their writings, the

Church exercises the function of censorship, either in a preventive or in a corrective form. And that the correction may attain its due effect so far as the Church's authority goes, her concern is extended to the reader also, in order to protect him by cautioning or by commanding him to avoid the reading and propagation of the noxious writings.

Here is what the Canon law says on the subject: "Writers who discuss topics that fall within the province of religious literature must have their work submitted and approved by ecclesiastical authority before publication."

This approval is ordinarily to be indicated in the book or printed sheet itself, with the name and date of authorization. It covers Biblical subjects, dogmatic and moral theology, church history, ethics, canon law, ascetical and devotional compositions.

In all these cases the authorization may be given by the Ordinary of the author, the Ordinary of the printer, or the Ordinary of the publisher, since a work may be issued more conveniently under one than another bishop, owing to temporary absence, distance, or kindred reasons. If the application of the author or the printer or the publisher shall have been definitely refused by one of the respective Ordinaries, the fact must be stated if a new authorization is requested. The purpose of this caution is clear. A bishop may have reasons, of a temporary, local, or personal nature, for not giving his express approval to a publication, even though there is nothing contrary to faith or morals in it. He may not personally sympathize with the view taken, or with the form of expression; or he may dislike the writer individually, and may be unwilling to endorse or encourage the undertaking. Motives of this kind, it is true, do not ordinarily sway a bishop, and they would not meet recognition where the established methods of chancery and curia procedure preclude any kind of episcopal dictatorship; but they are not impossible in missionary countries and where the bishop may, as soon as he takes charge, change *ad nutum* the officers of the curia, and the rectors of churches as well as their assistants. A writer under such conditions might find it hard to get sanction for what is otherwise unobjectionable. In the United States, it often happens that men hold divergent views on questions which

involve moral or religious issues and have a practical bearing also on business and politics. Such are the temperance movement, membership in societies, secret and political, not nominally censured by the Church, the racial question with its color line, the shifting policies in educational and legislative matters, and most of all the attitude toward foreign politics, in which party or birth rather than merit or service determines one's allegiance. In all these circumstances the wisdom of the supreme legislative power of the Church is manifest in protecting an author against arbitrary curtailment of his liberty. With these safeguards for the writer, the "Nihil Obstat" of the deputy censor and the "Imprimatur" of the Ordinary become at the same time a protection for the reader, who is thus assured that the work properly licensed is immune from doctrinal error and sound in its moral trend.

In the case of writers who belong to a religious Order, the "Imprimatur" of the bishop needs to be seconded by that of the writer's superior. Here the purpose of a uniform method of teaching and laboring for the defence of truth and virtue is considered of additional importance.

III.

The diocesan censorship results either in a passport for the writer and his publication, or else a prohibition for the safeguarding of the faithful against a work which, dealing with religious matters in whole or in part, is unsound and hurtful to faith and morals.

But there is a further control to be exercised by the bishop in the matter of literary authorship. It is directed toward the activity of clerics in the secular field. The apostolic prohibition not to engage in worldly affairs which St. Paul addresses to Timothy (II Tim. 2 : 4) does not apply to the part which the pastor and priest is to play in directing secular efforts into the higher channels of the spiritual life. This is what the Apostle teaches when he writes to the Corinthians (I Cor. 3 : 6) : "Nescitis quoniam angelos judicabimus; quanto magis saecularia." Hence it is proper for priests to use their special talents in cultivating secular sciences and arts in order that religion may benefit thereby. The religious orders, above all the early Benedictines who taught their barbarian converts

agriculture, building, painting, music, also taught them how to write; and some of the unique monuments of language, such as the Gothic, the Armenian and Slavonic, owe their literature wholly to the monks.

We have, however, to keep in mind the fact that a priest, whether diocesan or regular, is a member of an organization or army pledged and devoted to the definite service of religion, and that this service is directed by the officer in command, the diocesan bishop who has a legal claim on the mental as well as moral and physical resources of his subjects for the defence and upbuilding of the Church under his jurisdiction. Besides the responsibility which devolves upon the Ordinary to employ his subjects in the common service of religion before he may allow them to engage in any work of private and secular pursuit, even though it may profit the Church, he must also exercise his authority in preventing harm to his trust, such as may come from the untutored activity, accidentally, of a subject.

Moreover a priest's desire to engage in secular affairs is not always the measure of his ability to do good. He may, by lack of judgment or poor execution, do harm. Incompetence which makes the rhymster claim the laurels of the poet; which mistakes loquacity for the gift of oratory; which assumes the pose of political leadership and counsel from unconscious motives of partisanship or fanaticism; which prompts a cleric to prostitute his musical talent to the service of the parlor or the stage—these are phases of clerical aberration. Sometimes it takes the form of writing books or articles for magazines and newspapers. In such cases the Ordinary may owe it to his flock, his cloth and profession, and to the honor of the Church of God, to prevent or prohibit the publishing of what is sure to bring disgrace on the Church and its ministry. With regard to this the Canon Law states: "The secular clergy are forbidden to publish books on secular subjects, to write for secular newspapers, periodicals, or to manage the same, without the consent of their Ordinary; and religious without the permission of their higher superior and the local Ordinary." [1]

[1] "Vetantur clerici saeculares sine consensu suorum Ordinariorum, religiosi vero sine licentia sui Superioris majoris et Ordinarii loci, libros quoque de rebus profanis tractent, edere, et in diariis, foliis vel libellis periodicis scribere vel eadem moderari." (Can. 1386, § 1.)

It would be folly to construe this law into an obligation on the part of the clergy to obtain the "Imprimatur" or express permission of the bishop for every article or column written in a periodical or journal. The phrase *sine consensu* means that secular priests require the consent of their Ordinary for their literary activity. This consent need not be expressed, but may be presumed, as it is in the case of preaching or lecturing, under normal conditions, outside the churches. For religious the control is somewhat more restricted, because their conduct is regulated by the rules of harmony under direct personal leadership, as in the case of an orchestra.

A cleric therefore must be assured of the consent of his Ordinary if he writes on secular topics, though the tacit confidence which normally every priest in good standing in his diocese enjoys is the equivalent of this consent, without a special license or the submission of the matter to a special censor.

If the Ordinary, however, should deem it wise to signify his dissent, or should he positively refuse to permit a secular priest or a religious in his jurisdiction to issue a book or treatise, or even articles on subjects of purely secular concern, the restrained cleric is not free to disobey or evade the injunction. Nor may he, as in the case of one writing on purely religious subjects, seek another bishop, say of the diocese where his book or article is printed or published. He is simply bound to abide by the injunction or prohibition of his Ordinary not to write on secular topics for publication. This is the only legitimate construction of the above canon. The reason is that here we have the ecclesiastical judgment and authority extending to and exercised legitimately over the person of the writer, the judgment about whose competency or province as a representative member of the Church to engage in a work which may prejudice that Church, lies with his ecclesiastical superior. In the case of a writer on religious subjects the Ordinary judges the orthodoxy of the matter, not the fitness of the person. It is a difference in which in the one case he pronounces upon the quality of the goods offered, and in the other upon the qualification of the man who offers the goods.

IV.

The practical conclusion from what has been said is that clerics (and laymen under Catholic guidance) writing on religious subjects or on those that are intimately bound up with religious truth, morals, or discipline, require the Imprimatur of the Ordinary of the diocese in which the author resides, or in which the matter is printed, or in which the publisher issues it. In the case of books, pamphlets, and separate *folia* which assume a permanent form, the matter must be submitted to a diocesan or appointed censor and carry the "Imprimatur" of the Ordinary. For periodicals the same authorization is given to the responsible editor or publisher who acts as censor for the detailed contents of the publication.

Clerics (and laymen under Catholic guidance) writing on secular topics require the consent (tacit at least) of their Ordinary. It would be unreasonable to refuse without cause this consent. Capricious withholding of consent would naturally lead to an appeal to higher authority. Catholics, priests and laymen, are of course forbidden to write for anti-religious publications which might identify them with their cause and tendency. Protests are a different thing, but here too the judgment of the Ordinary is to be consulted, since it may easily happen that a defence of the truth in the form of a protest may offer a handle of misrepresentation to an editor who should wish to give greater effect to his specious argumentation.

The causes which would warrant a bishop in expressly refusing his "Imprimatur" to a publication treating of faith or morals are self-evident when there is question of orthodoxy, or of ambiguity which leads to heterodoxy, or finally of acrimony which by its violation of charity would lead to contentions contrary to the aims of the Church. The reasons for the refusal are to be given, if the author demands them, albeit there are occasions when the censor's action and name may be protected by absolute silence.

The publication of works on purely secular subjects or topics that lend themselves to criticism adverse to the interests of the Catholic Church, requires the consent of the Ordinary of the clerical author, at least implicit though positive. If the Ordinary refuses his consent or enjoins the author, the latter has no alternative, unless he appeals to Rome, in which case the

Ordinary may have to give his reasons, which are likely to be respected, because the bishop is supposed to be the normal judge of the question at issue.

A point of actual importance is the right and obligation of the bishop in the case of journals or other periodicals conducted under Catholic patronage, and with the coöperation or editorship of priests who do not confine their writing to religious topics; but who, as in the case of our weekly papers for Catholic readers, deal with all kinds of subjects, presumably from the Catholic point of view. Here we have not only sermons and sermonlike editorials, polemics with our Protestant neighbors, art, music, literature, social gossip in Catholic circles, and the doings of Catholic fraternities, scholastic achievements, and Roman or parochial news, but also politics.

Since patriotism has always been regarded as somewhat sacred, and a virtue that may be sanctified by religious motives, editors find it a fruitful subject in which secular interests combine with religion. In America this phase of journalism divides the zeal of its champions and is strengthened by religious traditions that are a natural heritage, consecrated by a thousand associations of blood, traditions, and language. And since religion is something much more real and positive with Catholics than with Protestants, it happens that patriotic motives control and influence Catholic editors or religious journals often to a much greater degree than is the case among non-Catholics. For the priest there is an additional element of power in his use of religion as a vehicle for patriotic propaganda, as his influence acts more or less on the conscience of his readers, through an inherent reverence for his sacred office. Thus it happens that many of our nominally Catholic journals are rabidly pro-Irish, French, German, Polish—besides being American.

The partisan spirit born of this condition breeds not merely allegiance to patriotic ideals and memories, but animosity which at times disturbs the peace and begets bitter rancor. This of itself is disedifying and unworthy of the religious profession. When it takes on the form of abuse of designated opponents, instead of a mere defence of a special cause or plea, it is apt to foster hostilities and scandal. When it goes so far as to attack and vilify sacred institutions or representative persons

in the priesthood or the episcopate, it exceeds the limits of liberty of speech, which is bound to reverence religion and divinely constituted authority; moreover, it sows discord among the faithful, and becomes the source of defection from the faith, neglect of the sacraments and disdain of the priestly office. Here the duty of the censor and bishop is plain. He is bound to silence the makers of public disturbance and dissension, the systematic poisoning of the minds of the faithful against superiors whom they must respect as part of their religious convictions. A passive policy of silence is calculated to destroy faith in those whom differences of allegiance lead away from their divinely appointed guides and pastors; and it hinders that unity of action which may be essential to public peace and welfare.

CASSIODORUS—BOOKLOVER AND FATHER OF SCRIBES.

ECCLESIASTICAL writers who record the advantages which accrue to sacred and profane learning from the printing-press are apt to discount the contributions to the work of the preservation and consequently to the dissemination of literature by the silent but tireless toilers who, through ages of blood and ruin, in days also when learning was not regarded with such favor by the world as it is now, and when the only reward the average worker could hope for was in the world beyond the stars, or in this life the consciousness of a good work well done, bent themselves to the task of collecting valuable manuscripts, multiplying them with their deft pens and watching over their safety so that future ages would not be robbed of the wisdom and beauty of the early literature. The printing-press may be responsible for the popularization of the works of Cicero. To some other agency must be attributed the glory of having preserved his fervid oratory for many hundreds of years. How many of us to-day could own a copy of the Book of Books but for the printing-press. But what if the Sacred Scripture had not been preserved in writing during the long chaotic centuries which intervened between the days when John wrote at Patmos and the first copy of the Bible was printed in the fourteenth century. Other books we might possess, but the Sacred Scriptures would have passed into oblivion.

In looking through the histories of the monkish scriptoria it is easy to put our fingers on the men in different periods of that history who were at the head of the movements which had for their object the preservation from age to age of the works of antiquity. The only means then known to them of carrying out their plans was laborious in the extreme, but in the monasteries they found hands and brains willing to undertake any work no matter how difficult which tended to elevate and civilize. The transcription of manuscripts was not indulged in merely as a pastime; nor was it accidental to the routine of the great monasteries; it was part of the duties of a certain number of men in each community who were fitted by training and inclination for the work. Provision was made for it in the horarium of each institution and a portion of each building suitable for such work was allotted to the housing and producing of manuscripts. The Cluniac monks prescribed the selection of a special officer to take charge of the books, and he was instructed to take an annual audit of the work produced and the books on hand or on loan.

The principal object of course of these scribes was the preservation of religious literature for the use of their own brothers in religion or for the fitting-up of the libraries of new monasteries which were being founded elsewhere. But they did not confine themselves to the production of such works alone. Profane literature also received its due meed of attention from these men. To quote from Hodgkin:

> The scriptoria of the Benedictines will multiply copies not only of Missals and theological treatises, but of the poems and histories of antiquity. Whatever may have been the religious value or religious dangers of the monastic life, the historian at least is bound to confess his gratitude to these men, without whose life-long toil the great deeds and thoughts of Greece and Rome might have been as completely lost to us as the wars of the buried Lake-dwellers or the thoughts of the Paleolithic man. To take an illustration from St. Benedict's own beloved Subiaco, the work of his disciples has been like one of the great aqueducts of the Anio—sometimes carried underground for centuries through the obscurity of unremembered existence, sometimes emerging to the daylight and borne high upon the arcade of noble lives, but equally through all its course, bearing the precious stream of ancient thought from far-off hills of time into the humming and crowded cities of modern civilization.

It was these institutions, then, that supplied the "copy" for the printing-presses of Gutenberg, Aldus, Froben, and Stephanus, one thousand years later. In the preservation of the literature of antiquity theirs was an office that could not be dispensed with. The men who stand forth in this work and their mode of procedure are well worth a glance.

The name of Cassiodorus stands out before all others in the list of those who guided the work of the scribes. He was a man of many parts, for before he became a monk in his seventieth year or thereabouts he had so distinguished himself at the court of Theodoric that that monarch had made him Chancellor. This office we are told constituted its holder as it were the mouthpiece of the ruler. Cassiodorus was obliged to deal with all the correspondence of the court. He prepared the final drafts of laws before they received the king's signature, and was expected to be always on hand to meet strangers and prepare and deliver addresses suitable to various occasions. The fact that he fulfilled these trying duties for a long period of his life indicates that he was a man of tact and talent. This tact and talent he consecrated to God toward the end of his life in the newly founded Order of St. Benedict. Although St. Benedict himself had made provision for study and writing in his order and had given more than the mere human motives for the pursuance of the work among his brethren, it is due to the foresight and unrivalled literary attainments and consequent love of literature, sacred and profane, of his disciple Cassiodorus, that the work of transcribing became such a conspicuous part of the Benedictines' work and was developed in that order in a way that outshone the efforts of all others. Any others that were successful were so because they adopted the rules laid down for the performance of such work after the rules of the order of St. Benedict. Putnam's estimate of Cassiodorus is worth noting: "It is difficult to overestimate the extent of the service rendered by Cassiodorus to literature and to later generations in initiating the training of monks as scribes, and in putting into their hands for their first work in the scriptorium the masterpieces of classic literature." His first great service to his order and to the world was the pains he took to rescue from the ruins of the almost decivilized Europe the manuscripts that escaped the

Barbarian incursions. His former knowledge as a courtier must have helped him to locate the material in which he was interested. His former position gave him a wonderful influence with the great, and the work performed as a sacred task after he had become a Benedictine was robbed of much of its terrors. "It was from his magnificent collection of manuscripts, rescued from the ruins of the libraries of Italy, that was supplied material for the pens of thousands of monastic scribes." He knew his work and he did it. When many a man is deciding that his life's work is done for good or ill, this great man entered into that sphere of action in which his name will forever live. Old though he was, he was full of enthusiasm for his new labors, and that he was able to infuse this enthusiasm into others is abundantly proved by the type of monk scribe which his training produced. Their work, we are told, surpassed in perfection and beauty the craftmanship of the copyists of classic Rome. The high opinion in which he held his art appears from his appreciation of the Antiquarius. I give his own words: "He may fill his mind with the Scriptures while copying the sayings of the Lord: with his fingers he gives arms to men against the wiles of the devil. As the antiquarius copies the words of Christ, so many wounds does he inflict on Satan. What he writes in his cell will be scattered far and wide. Man multiplies the words of heaven, and, if I may dare so speak, the three fingers of his right-hand are made to express the utterances of the Holy Trinity."

The monks, however, did not concentrate on works of piety to the exclusion of all other services. Montalembert and other historians give abundant evidence that they extended their labors to other fields with equal diligence, realizing that these too had their value for mankind. Writers agree in crediting the Benedictines with the saving of the principal traditions of Scandinavian mythology. It was the monks too who preserved the antiquities of Greece and Rome. In their libraries could be found the annals of Tacitus, the poems of Virgil, the writings of Plautus and some of Cicero's. Montalembert shows that in the library of York were to be found one or more copies of the works of Aristotle, Cicero, Pliny, Virgil, Statius, Lucian. Alcuin shows in his letters a more than passing acquaintance with Ovid and Horace, whom he often quotes in corresponding with Charlemagne.

Before leaving Cassiodorus one more of his services to his art must be mentioned. Toward the end of his life, full of the experience which comes from occupation in a particular sphere, he committed to writing his views on the collecting, correcting and transcribing of manuscripts. In this way he provided as it were a manual for the training of future generations of scribes. This work, called *De Orthographia*, was completed when its author was ninety-three years old. Cassiodorus died in the year 575.

The work inaugurated by Cassiodorus continued after his death. His followers continued to toil while there was anything for them to do and gave up transcribing only when new conditions demanded newer and more modern methods. They succeeded in their object, however, in rescuing at least a large proportion of the literature of antiquity, sacred and profane. Maitland describes them as " repositories of the learning which then was, and well-springs for the learning which was to be; nurseries of art and science, giving to invention the stimulus, the means and the reward; and attracting to them every head that could devise and every hand that could execute."

Mention has already been made of the fact that the monks did not neglect the transcribing of the works of pagan authors. This appears from the lists of books kept in various libraries. The point of view of the religious authorities on the use of profane literature to even the cloistered monk is worth taking note of, and puts out of court any one who would attempt to claim as a historical fact that these monks, while preserving " fables," destroyed as worse than useless the " pagan " or classical works. St. Anselm, Abbot of Bec, advises his monks to study and reproduce Virgil's writings " exceptis his in quibus aliqua turpitudo sonat." It is to be noted that editions of this author which had not been expurgated were in existence, else his advice would have been superfluous. St. Peter Damian seems to have expressed the mind of the churchmen of his age when he referred to the study and value of the classics in the following words: " To study the poets and philosophers for the purpose of rendering one's mind keener and better fitted to penetrate the mysteries of the Divine Word, is to spoil the Egyptians of their treasures in order to build a tabernacle for God." The appreciation for the works of the

profane writers which these expressions of opinion manifest make plausible the view of Montalembert that during the Middle Ages the classics were better known and more widely appreciated than they were in his own day.

The rules and forms which governed the scriptoria in the different monasteries are interesting for many reasons. In the first place they show that the work was by no means of a haphazard nature but that as a matter of fact it was directed with all the skill and foresight of men who saw the importance of the work and the dependence of future generations of scholars on them. The Benedictine horarium was divided between work and prayer. The former was divided between labor in the fields and duties in the scriptoria.

The workshop which was usually called the scriptorium consisted of several small cubicles in a more or less larger room, according to the extent of the particular monastery. It was situated in a secluded part of the building adjacent to the library and was partly under the control of the librarian and partly under that of the armarius. Strict rules of conduct within the precincts of this workshop were laid down and nothing was allowed there that would in any way distract the scribes from their duties. Each scribe had for his use a desk and was screened off by side screens of wood from his neighbor. During the winter the scriptorium had its calefactory, for of course no amount of desire for mortification could make it possible for freezing fingers to transcribe properly. The work was strenuous and a monk, as if in complaint—even in these days the tongue of the critic was not silent—says: "He who does not know how to write imagines it to be no labor; but although only these fingers hold the pen, the whole body grows weary." The arrangement of the scriptorium as given here suggested to many that the monks worked from dictation, but the majority of the authorities seem to be against this view. The most popular opinion is that, since the work was done so slowly and since the rapidity of different scribes must have varied considerably, it would have been impracticable for the work to have been done under dictation. When however a copy of a book was required in haste, delay was obviated by giving half the work to several scribes and then binding in one volume the different portions. This accounts

for the fact that manuscripts forming the same volume are often found to contain many different scripts. As time went on and when the work of the scribes was taking a new turn, the production of copies of the same work under dictation began to develop. The stage of merely rescuing the manuscripts had passed and now the producing of several copies of greatly sought after volumes became a commercial enterprise of great importance to the monastic treasury. Finally, when the works of the transcription began to pass into the hands of the universities, dictation became the rule.

Reference has already been made to the office of Armarius. It was the duty of this official to provide the materials for the copyists, the pens, the ink, the codices, and last, though not least, of all his worries was the provision of parchment. Needless to say, paper as we know it to-day was not procurable and the copying had perforce to be done on parchment. Much criticism has been leveled at the heads of these hard-tried individuals. As one writer has remarked, there has been much mourning on the part of scholars over the supposed value of manuscripts which may have been destroyed or of which but scanty fragments have been preserved in the lower stratum of the palimpsest (Putnam). Robertson is particularly eloquent in proclaiming to the world this monkish "vandalism", but Maitland's opinion is more reasonable and more just. The palimpsests which can with truth be attributed to them did not in the first place bear original or ancient work but were merely manuscripts of works of which several copies existed and which consequently could be scraped without any loss to the store of literature, and thus provide writing material for other indispensable copying. The armarius was usually a well educated man and it was also part of his office to see that the work of the different scribes was properly and correctly executed. He took pains to have on hand works that needed to be transcribed; he negotiated the exchange of duplicates with other monasteries and was in modern phraseology an editor and publisher of books.

We can also find reason for saying that this man was expected to watch over the publishing privileges of his monastery. Evidence for this seems to come from the celebrated case which came up before the Irish Brehons as the result of

a difference of opinion between Columbia and Finnian. The former while visiting his friend made by stealth a copy of a psalter which Finnian owned. Finnian considered this to be theft and appealed to the court at Tara for a judgment. Putnam thus speaks of it. "As far as I have been able to ascertain, this is the first instance which occurs in European literature of a contention for copyright. The king's judgment was given in a phrase which has since passed into a proverb in Ireland 'To every cow her calf and to every book its copy'."

Cassiodorus, father of the scribes, as he surely deserves to be called, was anxious to clothe the literary creations of the monks in a garb worthy of their importance and also in a garb that would serve to protect them from injury in the sometimes damp libraries of the monasteries. His fatherly care for the work which he considered nobler than even his work at court prevented him from omitting even the smallest detail in making the scribe's work a perfect piece of art. Samples of different styles of binding were always open for inspection and the scribe selected the style which he thought most useful for his particular volume.

Nothing has been said here of the art which was often found in the work of the scribes. Color schemes and intricacies of design have been discovered, for instance, in the book of Kells that amaze artists of our day who fail to produce the delicate hues and even with the most modern instruments are unable to duplicate the designs. The object of the paper did not call for this, for it was intended merely to show the part which the monks took in preserving for us the treasures of the past, part of which is very often forgotten when the by no means unmixed benefits of the printing-press are being advanced.

For a period of more than six centuries the safety of the literary heritage of Europe, one may say of the world, depended upon the scribes of a dozen monasteries. It was those manuscripts of the monks of Cassiodorus and St. Benedict that gave the "copy" for the first edition of Cicero, Virgil and the other classical writers produced by the early printers of Germany and Italy.

M. BROSNAN.

St. Jacques, Newfoundland.

WHAT IS WANTED IN AMERICAN CATHOLIC JOURNALISM.

LET me at the very outset make the admission that we priests are apt to be hypercritical in matters relating to the Catholic Press. One reason of this is the fact that the writers and editors are often men of our own avocation, and of no greater mental calibre than many of their clerical readers. Hence we feel free to be exacting, and may at times demand too much. Still, as subscribers expected to support the religious press, we have a right to look for a *quid pro quo*; and this implies a certain standard to which the output has to conform. Herein we take the layman's point of view who in subscribing for a Catholic paper expects to derive therefrom instruction and edification. That this end is attained by some of our Catholic publications, and meets with the approval of their readers, is evident from the manifest success scored by legitimate propaganda of several of our periodicals which represent a distinctly Catholic aim and activity.

That there is nevertheless room for improvement in the large majority of cases is sung in "mournful numbers" by the surveyors of meagre subscription lists, and still further emphasized by a glance into the average Catholic home. Our Catholic papers should not only be subscribed for—but read. And many are not. They must sell because they are worth buying—and most are not. In spite of appeals and even demands from pastors, enforced by those of the Ordinary, of many calls from solicitors, of snap bargains, a very large percentage of our homes is without Catholic periodicals. Even though we give them entrance, how many are read? What child will read one of its own volition? How many of us, priests and laity, give more than five minutes to the perusal of the diocesan organ? Few articles are read to the end; and for a reason to be explained later, the editorial page most frequently receives no attention whatever.

Lest we seem to expect too much, let it again be premised that dutifulness must always be an extra motive with the Catholic subscriber; for while "the flesh lusteth against the spirit," we can never hope to have a paper as interesting as the secular. The latter has all the variegated world for a news mart, while the former is largely restricted to things

spiritual. Their press, because chronicling events only a few hours old, has the pulsation of newness and of life; ours, being rather a review, bears the dryness of history; theirs can make a prismatic display of a hundred simultaneous events; ours shines with the one Light that comes to His own who receive Him not; theirs garners from fact and fable: ours from truth alone; theirs is the daily drama of the too human race: ours, rather the ponderous movements of an organization; theirs is the mental variety and imagination of its myriad, hectic reporters: ours the product of deep intellects too often shorn of fancy. They scavenge: we compile; they throb: we breathe; their mercury registers 100° Fahrenheit: ours at best is fair and warm. Their sex story allures and eludes; their scandals pique curiosity; their headlines inflame; their politics feeds partisans; their sports make wonderment: for us, sports are neutral: politics, taboo; big print, yellow; scandals, against charity, and the sexual against chastity. Their diversified departments appeal to young and old, to men and women, to banker and farmer, to Duns Scotus and Deadwood Dick: ours makes one general appeal to intellects mature and less so. No, Haroun-al-Raschid is not a Catholic and you will always look in vain through our columns for the Arabian Nights Entertainment.

It is just as unreasonable, however, to expect the label "Made by a Catholic" to give our papers access to every home. We can within certain limits force religion upon the layman, because our authority has divine and ecclesiastical sanction; but support of the press, lacking this fundament, must search for another—and is it not interest or intrinsic worth? It should, first of all, not be an unpardonable sin to imitate the worth-while features of the secular daily; secondly, we have an excellence all our own to achieve that is as superior to theirs as heaven is to earth.

I.

The principal obstacle to embarking on any new notions is: "Too many Catholic papers". While every suggestion herein contained can be annihilated with the time-worn phrase that "we haven't the funds", we can come back in rebuttal and declare that "Too many Catholic papers" pre-

vents the accretion of funds. They divide income unto the diaphanous, and thereby impoverish one another; they scatter effort and talent over so wide a field as to make them unnoticeable; they bewilder the subscriber and exasperate the advertiser. In general, what is worth while is handicapped and if the Grand Kleagle would only give orders to wreck nine out of every ten of our printing plants, his name posthumously would go down in benediction. Only recently a large convention deprecated this very fact; then adjourned *sine die*. It should, indeed, be a censure, simply reserved to Rome, to continue many of them, and a specially reserved censure, to organize a new plant. Then, too, haven't we all met with families who considered themselves absolved of further duty by subscribing to a little twenty-five-cent periodical? It is said they all do their meed of good: it is known, they do also their meed of harm. The academy must have its paper, the college, and the alumni association: so too the monastery and the dozen mission centres, not to mention the free lances solely bent upon foisting their opinions upon an over-fed church. If the society isn't solvent, we'll start a paper. Now therefore one sees new sheets cropping up like reformers in the sixteenth century. They, like the Greeks, bring us gifts; they inveigle us with heart-rending stories of destitution; they entrap us with irresistible logic of the higher life. A slick city solicitor raps boldly at the front door, and next day a brother of sable mien knocks humbly at the back, until we feel like exclaiming with the Chinaman who was pestered too often for alms. "Is the Catholic Church always bloke?" All have letters from the highest authorities, and it is left to the hard-hearted pastor to explain how his parish will not go just plump headlong to perdition without this or that paper.

What the Church at large can and will do is not the writer's affair, since, except for the frayed ones, he hasn't even a purple thread in his cassock. He dare only chronicle the fact that our Welfare Council is making for unified effort in this nation, and since it is taking a scientific interest in the press, hope that some day its clarion voice will denounce our present dissipation of talent and insist on a more business-like method in paperdom. Strictly professional magazines could not be included in the rearrangement; but, these excepted, the number

might be reduced to fourteen, with their head offices at the fourteen metropolitan sees. To continue therefore with the construction of our castles in Spain let us call the foundation the press department of the N. C. W. C., and the walls, the fourteen papers representing as many American archdioceses. While there is mention here only of weeklies, the same blueprints could be utilized to turn the same fourteen into dailies, and that very quickly and economically. A Catholic weekly will never satisfy, because the populace, right or wrong, has been trained on a daily. In fact, so little does it meet the popular will that many consider their subscription to a weekly as a donation to charity rather than an investment for interest. Only a national network of fourteen dailies will finally solve the problem.

II.

Next, how would we fill the pages of these imaginary papers? Since 60 per cent of the reading matter of all our papers is very much alike, a patent inside gathered by a central bureau like the press department of the N. C. W. C., could be supplied quickly, completely, and with a minimum of expense. All fourteen would thus be constantly up-to-date on national and international events and we would no longer be mortified by the drones who from week to week just copy what they see on other pages or comment aimlessly on a Methodist conference in the next state. Ultimately none of them will have such a news-gathering equipment as the N. C. W. C., and we will have solved the question of up-to-date but inexpensive fillers. Even to-day this department is supplying a fair amount of news at a nominal cost, and with just a slightly greater outlay they could furnish 60 per cent of the matter. Then, too, all the people would be getting all the news.

To maintain the interest of all, you must pander to the world's love of the storied page. This does not necessarily imply fiction, but might be included under the broader term of the "magazine section". We must use that craving of the average reader, especially of the adolescent, to go through a column for enjoyment only and hope to gain our point of edification indirectly. What agency could better supply this section than our present missionary magazines? Did you ever

imagine what a live page we would have, were we to combine the snap of the *Field Afar*, the versatility of *Extension*, and the vim and the verve of the other missionary publications? Then turn over half-a-page an issue to each such single organization and let them fill it with the same interesting descriptions and stories we see in their pages to-day. Getting this much space weekly, or oftener, if it's for a daily, would give them more advertising than they now get for themselves. Above one division place the large heading "Africa"; above another, "China", and so on. Even children would then turn to the page as to Livingston's *Discovery of the Dark Continent.* We are trailing with our short stories when the missionary front could supply fact more enthrallingly interesting than the fiction of Jules Verne. And again all the people would be getting all the mission news. No matter how old we grow, we never entirely lose our elementary wonder; but especially would wondering adolescence, which to-day must be forced to good reading, go naturally to the magazine section because of the entrancing story of Sister So-and-So and the leper, or Count Yen, the convert, who owns the cars in Hong Kong. In perfect consonance with this plan is the pictorial page now broadcasted by the N. C. W. C., a welcome adornment for our magazine section. For sweet suasion conceal the labor of argument beneath attractiveness. Therefore still more pictures, better stories, better headlines. To draw readers, and especially our youth, let the magazine pages scintillate like the coat of Joseph. Say that this makes up 20 per cent of our paper. Total 80 per cent.

III.

The first issue of Henry Ford's weekly won immediate attention because he combined the descriptive story with strong policy. Policy is displayed on the editorial page. Sad to say, many of our editorial columns are filled with mere comment or often what is worse with carping. The former is soporific; the latter, hateful. What do we care for a perennial Billingsgate over every Anglican conference; or for a diatribe against some minister for a speech we know nothing of, and whose refutation the benighted Protestants will never see? Then we'll listen to eulogies of our school system 50 weeks in

the year, but please, oh please, give us a holiday on this topic just twice in the 52. We look for the enunciation of principles to guide thought and action. *America*, be it said to its credit, has pioneered in this field since its inception, providing guidance in profane and church history, past and present. And why shouldn't our editorial page be the beacon of the reading world when our doctrine embodies more constructive principles than the Constitution of these United States? The Catholic Church alone, ever ancient and ever new, can gauge the present by her twenty centuries of past, can partially at least read the future, for her principles will function until there be no more tomorrows. All this elucidation of rule and axiom we look for on the Catholic editorial page.

This end we can achieve by increasing our editorial staffs. There is no editor in this world, no matter how talented, who can supply strong, convincing editorials fifty-two times a year, and that for years and years. The human mind is simply incapable of thinking logically about every fact and its every angle in the past, present, and future; so why expect your solitary editor to be a perennially gushing encyclopedia of eternal wisdom? Many a writer's fame rests upon one bit of prose or poetry produced in a lifetime, and your editor cannot create ten thousand gripping articles in unbroken succession. Dickens couldn't have done it without invention: and Brownson couldn't, without becoming dry as summer dust. *America* excels in this regard, not just because of the superior knowledge of any Jesuit, but because every week it really uses about twenty-five writers, lay and clerical, to fill its pages. By the suppression of unnecessary papers you would throw many able authors and composers out of employment who could then be added to the staffs of the survivors. Then many Catholics are experts in certain departments whose abilities should be called upon when the occasion requires it. We have enough writing talent in every archdiocese to make the most sparkling columns. Why are they not given an opportunity? Let the editor-in-chief be the Knight of the Shears, but let him be willing to examine articles from any source whatsoever. We might imitate a very good plan of some European papers here in that they make the writer subscribe his name to any article submitted: this method would promote pardonable rivalry, and

by putting him on his merit would elicit the best talent the writer possesses. Yes, for the best, the most discursive thought use more minds and the best minds with signature underneath. Suppose this editorial page has taken up 10 per cent more of space. Total 90 per cent.

IV.

Only one more tower will be builded on our castle and it will be called local interest and color. This department must have serious consideration, for it is human weakness that people like to turn from world cataclysms to their own petty troubles. The editor thus far, you will have noticed, has not had a very heavy burden, so here we will let him roam at will. Episcopal news is very impressive, but not to the habitant 150 miles away. Extend your range to the least community, and see whether readers will let their subscriptions expire. Every county, yes, every parish has its story, and if some week you get nothing else, write up the past of one or more of these little communities.. Many of them were the nuclei of the Church in America and while they may to-day resemble the Deserted Village, they have a history that will live forever. But we must not develop this page further, for we said that here the editor was to wander where fancy takes him. Suppose this local page takes up 9 per cent of space. Total 99 per cent.

What shall constitute the last 1 per cent?—an idea of a matter-of-fact editor who seeks perhaps for the building cement which our dreaming has overlooked; who prays perhaps for a mighty creator to make the light shine over our murky Spanish castle.

M. A. SCHUMACHER.

Sublette, Ill.

CORREOT THEOLOGY IN PASSION SERMONS.[1]

I.

ON the following points the Church's teaching is clear and definite: The Redemption, or Atonement, is due in an especial manner to the sufferings and death of our Lord Jesus Christ; His death was a sacrifice freely offered and infinitely meritorious; He took upon Himself to offer for sin a satisfaction such as no mere man could make; in some very real sense, our sinfulness was the cause of Christ's sufferings, and hence each soul can whisper in humble silence the sad exclamation of St. Paul, "For me a sinner!"

About the fact of such a personal atonement made for us, there is no dispute amongst Catholics. But very different answers have been given when inquiring minds asked, "*How* were we redeemed?" "In what precise sense were we 'bought back'?" "When our Lord took our sins upon Him, did He regard Himself as *guilty*, and did the Father so look upon Him?" "Was He the object of God's anger, so that the Father *chastised* Him?"

My purpose here is to expose and criticize a view which, in its answer to the above questions, seems inaccurate and liable to mislead. Before, however, dealing with this theory, it is well to state briefly what seems to be the correct theological explanation of the Redemption. This is done by two quotations which admirably show the meaning of vicarious satisfaction. The first is from Vasquez:[2] "Christ's offering for us a price whereby we were freed can be understood in no other sense than that He merited freedom for us." The second is from De Rhodes:[3] "It is certain that Christ's making satisfaction only means that Christ, by the humiliation and abasement of Himself, rendered to God all the honor of which He had been robbed by the offence; and thus, that Christ

[1] In *The Month* (Longmans, London), April and May, 1919, are two articles on "The Atonement" by the Rev. Sydney F. Smith, S.J., wherein the correct view is very ably set forth. In the issue of April, 1920, as a corollary to these two articles, the present subject was treated by me in somewhat different form, of which a translation by Professor J. Riviere of Strasbourg University appeared in the *Revue du Clergé Français*, July, 1920.

[2] Vasquez, *De Incarnatione*, p. 44.

[3] De Rhodes, Paris edition, 1676; p. 20.

brought it about that it was reasonable for God to be willing to be reconciled with man, by offering him the help with which, if he wanted to, he could regain grace."

The following quotations from sermons seem to go much further than this, and to suggest vicarious *punishment*, rather than vicarious *satisfaction*—a distinction about which I shall say more later. Cardinal Wiseman's "Sermon on the Passion" contains the following words: "God (the Father) laid His hands upon (our Saviour's) Head, as did the High Priest upon that of the emissary goat, laying upon Him the iniquity of us all and *holding Him responsible for their enormity*" (page 207); "Our Lord was abandoned to the anger of God" (p. 218); again, when speaking of Christ's desolation upon the Cross, the preacher tells us: "But to see Himself now *an object of the indignation of God* . . . this was the true consummation of His wretchedness" (p. 230).

The citations that follow are from Vol. V of the *Catholic Pulpit*, by the Rev. Joseph Morony, S.J. (Dublin, 1867): "Among so many strokes inflicted by foreign hands, must our Saviour *feel the sensible strokes of a Father? Is it thus Thou dost treat Thy only-begotten Son* in whom Thou didst formerly place Thy comfort and delight? What is become, O my God, of Thy ancient tenderness?" Again, "(Jesus Christ) has undertaken to redeem the world by *loading Himself with all our guilt*". . . . "He finishes (His prayer in Gethsemane): the oblation is accepted: Jesus Christ in the eyes of His Father is no more, as St. Paul declares, than as an *object in malediction*, a victim doomed to bear the iniquities of the world." [4]

We find these words in Sermon 22 of *Sermons for all Sundays and Festivals of the Year* by the Rev. J. N. Sweeney, O.S.B., (3rd edition): "It (the Crucifixion) was the act made essential in the decrees of God *who demanded the sacrifice* which was to be made on the Cross". . . . "He feels as if abandoned by the Father who is exacting such a painful sacrifice". A more crude expression of this view is contained in Dr. O'Gallagher's *Irish and English Sermons*": "'It is true' says the Eternal Father', that my Son is innocent, that

[4] Both in this and the following quotation, the insertion of the word "as" enables the clause to bear a quite orthodox interpretation. But the context has a somewhat different meaning.

He has never done anything contrary to my will. Yet through His excessive love for mankind, He has taken upon Himself their sins; He has undertaken to give me satisfaction for the great offences they have committed. *I proclaim war therefore against Him from this forward—there is no vengeance that I shall not inflict upon Him, even to death, on account of the sins of my people*" (p. 345). And later in this sermon there is the same unpleasant suggestion of God being angry with Christ our Lord: "Yes, O Eternal Father, I am sure that you are now satisfied, and that you have now accomplished *your vengeance on your only-begotten Son . . . What part of His Body can you wound afresh?*"

The theory suggested by such expressions is the one which we wish here to call in question. Stripped of all oratory it could be formulated in the following propositions: Our Lord Jesus Christ took our sins upon Him is such a way that He was regarded both by Himself and by the Father as guilty; that the Passion was not only a vicarious suffering, but vicarious punishment; that God the Father was angry with this vicariously guilty Man, and *Himself* inflicted punishment, exacting the most complete satisfaction that offended justice demanded.

In the second part of this article, the various Scripture texts which suggest such a view are examined and in particular a passage in Isaias (Ch. 53), and some very strong expressions of St. Paul. Here I shall merely point out the difficulties that arise from this presentation of the Redemption. But first a word of explanation must be premised. It will be urged, "How can one boldly question the orthodoxy of expressions used by erudite and prudent men? Is not some apology needed for passing sentence on a theory which learned and critical audiences let pass unnoticed?" Such apology seems indeed needed, when one remembers the circumstances in which Cardinal Wiseman preached the sermon from which I have cited an extract. "His audiences," we are told by his editor, "comprised members of all the English-speaking communities and Colleges in Rome—theological students and even professors, venerable superiors of monasteries with their novices and scholastics, and many other priests resident either by choice or for business in Rome." Yet even with this critical audience, the orthodoxy of the preacher's remarks was not called in question.

But a parallel from early Church history will reassure us that expressions or views are not necessarily acceptable because great names may be cited in their favor. Thus, for instance, from the time of St. Irenaeus in the second century to that of St. Anselm in the eleventh, many preachers emphasized the word "ransom" in such passages as "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." And some, as, for example, Origen and St. Gregory of Nyssa, broached the theory that we were in a literal sense bought back from the devil, who had claims in justice upon us; others elaborated the idea, and held that the devil could demand a price for freeing us; that this "great price" was the Blood of Christ; that it was paid when a sort of compact was made between God and the devil, from whose dominion we were then freed. This presentment of the manner in which we were redeemed was indeed not universally accepted; but it was open to misconstruction; yet it was not roundly rejected until the time of St. Anselm. He critically examined the theory and dealt it its death-blow; and though it revived for a time under the patronage of "The Master of the Sentences", its days were numbered. The same may be the case with the opinion according to which our Lord was the object of God's just anger and the victim of His avenging justice. For reasons now to be stated, I am of opinion that words and expressions which suggest such a thought ought not to be used, because they might easily lead to untenable conclusions.

1. In the first place, this view would seem at variance with God's paternal love for Christ our Lord. Does it not grate upon our ears when we hear such words as these put into the mouth of God: "I proclaim war therefore against Him from this forward—there is no vengeance that I shall not inflict upon Him"? Can we conceive of God being angry with Christ our Lord?—of God lifting His hand to strike Him?—of God looking down upon the scene of Calvary with anything but immense love? Neither does it seem a satisfactory explanation to urge that God was angry with Christ only in His Human Nature; for one is not angry with a nature, but only with a person; thus, for instance, a dog is not punished in anger, for he cannot do anything to deserve punishment in the strict

sense of the term; pain may be inflicted as a deterrent, but not as a means of righting the moral balance as though the animal has upset such by its misbehavior.

Moreover, is it not hard to love our Heavenly Father with the affectionate love of children, when we are told that in indignation and anger, albeit just anger, He punished our Divine Lord and laid the stripes upon His back? As Oxenham well remarks: "The atonement was not, if one may put such blasphemy into articulate words, a device of the Son to avert the wrath or appease the justice of His offended Father. . . . On the contrary, to use the words of the Tridentine Catechism, 'Holy Scripture testifies that Christ our Lord was delivered up by the Father and by Himself'. Sin is equally displeasing to the Father and to the Son; and to the Father as much as to the Son belongs the love by which the mystery of redemption was wrought. . . . The atonement is the work of the whole Trinity, and the Sacrifice of the Cross, like the Sacrifice of the Altar, is offered to the whole Trinity. To conceive of the Father being angry with His sinless Son, and inflicting on Him the punishment He else would have inflicted upon us, is to forget that 'the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God'. The justice which required satisfaction and the mercy which provided it, are the justice and the mercy of the Triune God." [5]

2. In the second place, any view which regards Christ our Lord as being punished as a guilty man who deserved it, would seem at variance with our belief in God's justice. We are told that our Divine Lord not only suffered pain and agony and distress on our behalf (ὑπὲρ ἡμῶν), but was punished in our stead (ἀνθ' ἡμῶν). Now it is against the moral judgment of men that an innocent person should be punished for the evil of another; we distinguish sharply between the infliction of punishment and the acceptance of satisfaction; we may punish only the guilty, though we may receive satisfaction from the guiltless. When we act in this latter way, the innocent person suffers on behalf of another; he merits the other's forgiveness; he is not punished in his friend's place. Hence, that our

[5] *The Atonement*, p. 867.

Divine Lord should not only suffer for our sakes and so merit our forgiveness, but should be punished in our place, would seem incompatible with God's justice.

And the case does not seem altered by the willingness of the innocent party to suffer. No amount of readiness to be punished gives the right to regard another as guilty; it merely makes the infliction of expiatory pain cease to be unjust.

Hodge, the exponent of Lutheran theology, asserts that there is no injustice in punishing the innocent in the place of the guilty.[6] He stresses God's threat to visit the iniquity of the fathers upon the children "to the third and fourth generation of those that hate Him". We then find the following comment: "And so He does and ever has done. Are we so confident in ourselves as to deny that there is a just God who governs the world, rather than admit that the innocent may rightly bear the iniquity of the guilty? In teaching the doctrine of legal substitution, of the *transfer of guilt* from the transgressor to the innocent, of the satisfaction of justice by vicarious punishment, the Bible assumes and asserts no moral principle which does not underlie all the providential dealings of God with individuals and with nations".[7]

This author is certainly explicit and unambiguous. How do we meet his argument? Thus. He is confusing punishment with pain; hence, when God deters from evil by warning the sinner of the painful effects which his sin will have on others, Hodge concludes that the innocent who thus suffer the consequences of another's sin, are being punished. But this is not so. When "the iniquities of the fathers are being visited upon their children to the third and fourth generation", are these children *guilty* in God's eyes? Surely not. He permits the suffering. He threatens that evil and misery result from the violation of the natural law of His creation; "unto the third and fourth generation" will be seen the results of parental

[6] The bearing of this on the morality of reprisals in war is obvious. On such a principle, a general could not only kill a hostage and so deter the enemy from further violations of the laws of warfare; but he could torture him and wreak vengeance on him and thereby satisfy his "angry justice". But who would admit the justice of such vicarious punishment? And, as stated above, the case does not seem to be altered if the hostage is willing to suffer. For the only result of this is that the infliction of pain is then no moral injustice, and, instead, may merit the forgiveness of the enemy.

[7] *Systematic Theology*, Vol. II, p. 530.

vices; God will not interfere and set right the delicate mechanism which man has wantonly damaged; not until generations have passed, will the repairs have been effected by nature's innate powers of recovery. This is a more natural interpretation of the passage than that of Hodge, when he concludes that God may, and does, transfer *guilt* from the sinful parent to the innocent children.

3. In the third place there is a natural connexion between this doctrine and the teaching of Calvin and of Luther. For, if all our sins, with their guilt and their punishment, were laid upon Christ, who in our stead suffered for them, where is our need of penance? In complete fulness our satisfaction has already been made by another; we cannot in justice be asked to pay the debt over again. Hence there is no restricting the satisfaction which Christ made for us; there remains for us nothing more to do in this matter. This teaching logically leads first to the rejection of the necessity of works of penance; and secondly, to the rejection of the doctrine of Purgatory, in so far as this is a state wherein we make satisfaction for the punishment still due for sin. "We must give up the idea," says Hodge, "that we can satisfy the demands of God's justice and law, by anything that we can do, suffer, or experience, and must rely exclusively on what He, as our Representative, Substitute and Surety, has done and suffered in our stead" (vol. II, p. 522). In like manner, the Lutherans, holding that Christ substituted Himself for us, becoming guilty in our stead, are logical in their teaching on the essence of justification; for they naturally assert that justification does not consist in a real internal change of soul, but merely in a declaration on the part of God that our sins are no longer chargeable against us.

II.

In the first part of this paper we discussed a manner of presenting the Passion which was found in some English works of sermons. The main idea in the quotations there given was that, when in the Passion our Lord took our place, He thereby took upon Himself our *guilt* and was accordingly punished as a guilty man deserving of chastisement and anger. It was shown that this was an untenable theory; that it was not con-

sistent with our idea of justice, nor with God's paternal love for Christ our Lord; and that it was the basis of the whole Lutheran system. If this is so, we have not to show that certain well known passages in Scripture *could not* bear this interpretation, but that they need not be so understood: and hence, because of the consequences, *ought not* to be so interpreted. We now summarily discuss the main passages relied upon.

First comes our Lord's cry of dereliction, "My God, My God, why hast thou forsaken me?" [8] Must this be taken to mean that Jesus Christ, because representing sinful man, was regarded by God as guilty and was the object of God's anger? Surely not. Cornelius à Lapide explains the meaning of this passage as follows: God could have freed Jesus Christ from these torments, but did not; instead He allowed the Human Nature to suffer; this is equivalent to forsaking that nature. (The cry of pain is intended to show the reality of the manhood of Christ who erstwhile had not complained or cried out, but had suffered with Divine patience and silence.) This "forsaking" by God cannot mean a cessation of the hypostatic union, or a withdrawal of grace or a deprivation of the goodwill of the Father.[9]

Two well known passages from St. Paul call for comment, for at first sight they seem to suggest that our Lord was regarded for the time being as a sinner and that He was the object of the Divine displeasure. "Him who knew no sin, He (God) hath made sin for us" (II Corinthians 5:21). À Lapide, noting three possible interpretations, much prefers this one: In the second clause, "sin" means an expiatory *victim for sin*; and hence the Apostle is playing upon the word; for in the first clause he uses "sin" in the literal meaning of the word, and in its applied sense in the second. This seems the interpretation best in accordance with Scriptural usage; and it is not a mere subterfuge, as the following passages show: "They (the priests) shall eat the sins of my people" (Osee 4:8); i. e. the sacrifice offered for sin. Again in Leviticus 4:24, we read, "And he shall put his hand on the

[8] St. Mark 15:34; St. Matt. 27:46. Cf. A Lapide in Ps. 21:2, which words our Lord is here citing.

[9] Cf. A Lapide *in loc.*

head thereof . . . because it is *for sin*". The Hebrew is חטאת הוא which reads "*is* sin". So well known is the usage whereby "sin" in Scripture means a sacrifice for sin, that the standard dictionaries (v. g. Gesenius) all give this meaning and cite many instances.[10]

It is remarkable that centuries ago (À Lapide died in 1637) it was seen that heretics might appeal to this text in confirmation of their views. They might argue in this way suggests the learned commentator: "Christ was made sin for us, in that our *sin was imputed* to Him and punished in Him; likewise then, we become 'just' by the imputation of His justice" (not by an intrinsic change such as Trent describes). The answer, we are told, is that sin was *not imputed* to our Lord, but that He became a real victim offered for sin.

The other expression used by St. Paul is even more forcible and needs some comment. It is found in Galatians 3:13. "Christ hath redeemed us from the curse of the law, *being made a curse for us*: for it is written 'Cursed is everyone that hangeth on a tree'". Do the words in italics show that Jesus Christ was even for a moment the object of the Divine displeasure? Surely not, although the passage is undoubtedly a difficult one. It receives more than a full page in À Lapide's commentary. Of course, as we have repeated before, in a very real sense our Lord took the place of sinners, when in their stead He made an atonement which they could never make. In doing this He lowered Himself in men's estimation; and by a transference of epithet He could be called an object of God's displeasure, through taking upon Himself the debt of satisfaction owed by those who were displeasing to God. But in this sense to take upon oneself another's sin is not exactly the same as to take upon oneself another's debt of money; for a debt of money can in truth be transferred to another: whereas sin cannot properly speaking be transferred. When one assumes the expiation of another's sin, the name and degradation of a sinner is in a sense attributed to the vicarious sufferer; such an attribution is made, according to À Lapide, by the figure of speech called "catachresis et metonymia". Fr. Cornely[11] puts it briefly thus: "He became a curse"

[10] E. g. Ezechiel, 44:29.

[11] *Cursus Scripturae, in loc.*

means that He took the place of cursed mankind, in so far as by His death He satisfied for their sins.

The words of St. Peter: "Who His own self bore our sins in his body upon the tree" (I Peter 2:24) do not so easily lend themselves to the theory we are here combating. For "our sins" means "the punishment due to our sins".

We now come to the famous passage in the Old Testament wherein the Passion is described in terms at once pathetic and expressive. Here I take it for granted that the 53rd chapter of Isaias is Messianic, and that the future has been unveiled before the eyes of the seer, who is picturing for us in words that are familiar, the sufferings of our Lord Jesus Christ. It is to be demonstrated that the vicarious satisfaction portrayed by Isaias is not vicarious punishment; that we *need not*, and therefore *ought not*, say that the prophet means that our Lord took upon Himself the *guilt of our sins* and stood before God as one *deserving* punishment; that suffering is described, not punishment. We could distinguish between these two things in this way: suffering is any mental or bodily pain; it does not of itself bear any relation to past sin as being the cause which merited this hardship. Whereas punishment is so related to past sin; it is a penalty judicially inflicted in satisfaction of justice. Hence in the view we are rejecting, the 53rd chapter of Isaias portrays the vicarious punishment, not the vicarious suffering, offered by Christ as satisfaction.

Let us now examine briefly the verses which at first reading might suggest this false view.

Verse 4: "Surely he hath borne our infirmities and carried our sorrows". First, even the English of the Douai version could very easily be taken to mean: He hath experience of our natural weakness and sorrows. Secondly, the Septuagint uses the preposition περί, not ἀντί, and therefore excludes the notion of vicariousness: "οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται." "He bears our iniquities and suffers to save us." This is the Attic usage of the preposition, as is seen from phrases like "μάχεσθαι περί τινος." Liddell and Scott give no example of περί being used for ἀντί. Thirdly, the Hebrew text gives a slightly different meaning: נָשָׂא "He hath *lifted off* our iniquities and carried our sorrows." Fourthly, St. Matthew sees this prophecy fulfilled in a sense which is quite at variance with the

idea of vicarious punishment: "And they brought to him many that were possessed with devils, and he cast out the spirits with his word: and all that were sick he healed: that it might be fulfilled which was spoken by the prophet Isaias, saying: He took our infirmities and bore our diseases."

Verse 4: "We have thought Him as it were a leper and as one struck by God and afflicted." Clearly, this need not be understood as meaning that He was punished by God. His appearance is described; its cause is not asserted; He *looks like* one who is struck by God.

Verse 5: "He was wounded for our iniquities, he was bruised for our sins". Our iniquities and our sins are in a very true sense the cause of His wounds and bruises. But it does not follow that our guilt was transferred to Him.

"The chastisement of our peace was upon him", i. e. the pain which merited, or was for our peace, was upon Him. On this passage Hodge triumphantly remarks, "Of this clause, Delitzsch, one of the very first of living Hebraists, says: The idea of vicarious punishment cannot be more precisely expressed in Hebrew than by these words" (Vol. II, p. 507, *Systematic Theology*). But we venture to suggest that even "the very first of living Hebraists" may quite unconsciously be guilty of special pleading. No one denies that our Lord suffered vicariously, in that He suffered for our sakes. But the point is—was His suffering a punishment meted out to Him? Now the Hebrew word מוּסָר translated "disciplina" in the Vulgate, and by "chastisement" in the Douai and Revised Version, does not necessarily mean punishment. In fact, this is not even its primary meaning. The lexicon of Brown, Driver and Briggs—itself a Protestant work—translates the stem verb by "to admonish", "to correct", "to discipline", "to chasten"; its context always shows the sense of making a person realize that he has gone astray; it never suggests punishment inflicted for the restoration of the moral order. This is further borne out by the Septuagint version, where "παιδεία" is the word used. Hence, "the chastisement of our peace was upon him" could well mean: There was undergone by Him the painful process of restoring us to the state of peace with God.

Verse 6: "And the Lord hath laid upon him the iniquity of us all". Here the English "Hath laid upon him", is a fairly close rendering of the Hebrew הִפְגִּיעַ "hath made to come upon Him". Father Corluy remarks: "non quoad culpam, sed quoad poenam luendam" (Specilegium, vol. II in loc). That is to say, God did not lay our guilt upon Jesus Christ, but allowed Him to make the requisite satisfaction which we could not offer. If this seems a forced interpretation, we give two answers: First, prophetic language is of its very nature obscure; hence it is difficult to assert categorically what is its obvious meaning. Secondly, since the language does admit of an interpretation such as we have given, we should put this meaning upon the words, because the contrary signification leads to the untenable consequences which we have already pointed out in the first part of this article.

Verse 8: "For the wickedness of my people have I struck him." At first sight this sentence seems to count strongly against us; here is the very phrase we have objected to: "I have struck him". Yet this cannot be a real difficulty, else our Lutheran opponents would not have failed to cite it in their favor; whereas they do not lay any stress upon it. The reason is that our Douai version reads very differently from the Greek Septuagint and the Masoretic Hebrew. This latter, as used in the Anglican Revised Version, runs: "for the transgressions of my people *was he stricken*" sc. not by God but by man. The Septuagint has ἤχθη εἰς θάνατον "was He led to death". The Masoretic reads נֶגַע לָמוֹ "affliction is upon him"—or it may even be "upon *them*", as the poetical form of the pronoun may have this plural meaning. Hence there seems no doubt that the verb in the original text was in the passive voice. But even if in spite of this convincing evidence from the ancient versions, we were to insist on the Vulgate rendering: "I have struck him", we might still say with Father Corluy, that the prophet in this, as in the following verses, is speaking in his own name and not in the name of God.

Verse 10: "And the Lord was pleased to bruise Him in infirmity." This need mean nothing more than that whatever came upon our Lord was in accordance with the eternal decree of the Blessed Trinity. So states Father Corluy. In

other words, what is here insisted on is the divine dispositions regarding the sufferings of the Redeemer; They were in accordance with God's will. Thus, emphasis is laid upon the love of God for man. St. Jerome's comment upon the passage shows that this is the meaning which he put upon it: "Therefore that He should suffer was not a necessity, but the will of His Father and His Own." (cf. Knabenbauer in loc.)

Hence I conclude—first that the Messianic prophecy of Isaias 53 and the expressions used by St. Paul, do not by any means compel us to assert that our Lord was regarded by God as guilty, when, representing us sinners, He made satisfaction for us and merited for us the means of forgiveness; nor that God raised His arm in anger and struck Him because of the sins of the people. Therefore we should not interpret these texts in this way, on account of the consequences which we have already pointed out. Secondly, with the exception of Irenaeus and Origin, there is "no trace of the notion that God was angry with His Son for our sakes and inflicted upon Him the punishment due to us, nor is Isaias' prophecy interpreted in this sense, as afterward by Luther; on the contrary, there is much that expressly negatives this line of thought. There is no mention of the justice of God, in the forensic sense of the word; the Incarnation is invariably and exclusively ascribed to His love." Thus states Oxenham (*The Atonement*, p. 128) after an exhaustive examination of the writings of the Church Fathers, whom he copiously cites. Thirdly, the theory of substitution of guilt is probably a relic of the hypothesis proffered by Irenaeus, and like it, has passed without comment because it has not been examined. (St. Irenaeus' theory was in vogue for several centuries, before St. Anselm analyzed it and unreservedly rejected it.) The Vulgate version of the 53rd chapter of Isaias is perhaps also partly responsible for the notion of juridical substitution; because this translation more easily lends itself to such an interpretation than does the Greek Septuagint or the Masoretic Hebrew.

H. B. LOUGHNAN, S.J.

Melbourne, Australia.

THE PETRINE CONFESSION.

(Second Article.)

IN a former article [1] I stated the case in favor of the view that the confession made by the Apostle Peter at Cæsarea-Philippi expressed no more than that Jesus was the Messias. I shall now proceed to present the arguments in favor of the alternate view, namely, that Peter confessed the divinity of Christ.

We have three forms of Peter's confession. Which of them best represents the original? Many critics favor the shorter forms of St. Mark ("Thou art the Christ") and St. Luke ("the Christ of God"); and insist that St. Matthew's Gospel interpolates "the Son of the living God" for the purpose of expressing a later faith in the divinity of Christ,[2] as it interpolates the words of praise and promise to Peter to confirm the Roman concept of the Primacy. Waiving for a moment the question of interpolation (a facile expedient of higher criticism to evade difficulty and satisfy prepossession), the admission that the formula of the first Gospel is a confession of the divinity of Jesus is a valuable concession for the view here advocated. But others who admit the genuineness and justification of the full formula, hold that Matthew's Gospel employs two synonymous phrases to express the same idea as is expressed by one phrase in the other two Gospels, and even in Matthew itself a few verses later. Hence, "the Christ, the Son of the living God", means no more than, "the Christ".[3]

Though we might grant this identification, it brings us no nearer to what we seek, namely, the content of Peter's confession. If "the Christ" and "the Son of the living God" are synonymous in the passages under consideration, which

[1] February number, 1923, pp. 113-125.

[2] Schmidt, art. "Son of God" in *Ency. Biblica;* Dalman, in *Words of Jesus,* p. 274; Schmiedel, art. "Simon Peter" in *Ency. Biblica;* Loisy, *Les Evangiles Synoptiques, ad hoc.*

[3] "It is argued that Mark and Luke could not have omitted the second phrase, had it contained a momentous addition to the acknowledgment of the Messiahship; against which the only *caveat* that can be hinted is that there are many examples to prove that it is perilous to rest much on the silence of one or more of the Gospels." (Stelker, art. "Son of God", in H. D. of X. and the Gs.)

of them interprets the other? Is it not possible that Mark and Luke must be interpreted by Matthew, and that all three record a confession of Jesus' divinity by Peter? This is our thesis. Hence Matthew's formula best expresses the full sense of the original. The reasons are that the forms of Mark and Luke are adequate to the confession of the divinity or the *Divine* Messias and actually expressed so much. This is forced by the fact that when these Evangelists composed their Gospels "the Christ" had become a proper name for the Divine Saviour, and no longer meant "the Messias" in the limited Jewish sense. Besides, these Gospels were written chiefly for Gentile Christians to whom "the Messias" in the technical sense meant little or nothing; whereas, "the Christ" (ὁ χριστός, or, simply, χριστός) meant what it means to us to-day—all that Incarnate Son of God and Saviour of mankind means. For such readers the story that Peter on a memorable occasion confessed Jesus to be "the Christ" very likely meant a profession of faith in the God-Christ; that is, that the eternal Son of God became man, and fulfilled the prophetic hope of Israel in redeeming mankind and establishing a spiritual kingdom. On the other hand, St. Matthew, whose Gospel was originally composed for Jewish Christians, must express the same idea by a twofold phrase which distinguishes and emphasizes a twofold aspect, namely, that Jesus was the Messias in whom were realized all the legitimate hopes of Israel, while this Messias was none other than "the Son of the living God" who appeared in human form as "the Son of Man". Thus did Matthew enable the early Palestinian Christians to understand how solemn and praiseworthy was the confession of faith by Peter, who, divinely illumined, clearly perceived and boldly professed in one and the same act the divine nature and the Messianic mission of his Master, Jesus.

The formula of Matthew, then, so far from being an undue expansion or a later interpolation, best expresses for his readers the sense of the original, while the other two Evangelists equally satisfy their class of readers as to the sense of Peter's confession. Critics who charge the first Gospel with a later interpolation do so on purely *a priori* grounds. There is no external evidence to which they can appeal; whereas internal evidence strongly supports the unmistakably primitive Aramaic

terminology of the language in which Christ praises Peter and promises to make him the rock foundation and key-bearer of His Church.[4] And the omission of this significant passage by the other Gospels is explained by their purview—for, as Lagrange says of Mark,[5] "his purpose was not to insist on the organization of the Church but on the career and mission of Jesus. Here he opposes to the false notion of the Messias, the true destiny of the Son of Man; and so omits what would distract from his main idea." And surely if there was a wish to interpolate in behalf of Peter and of the Roman Church (*how early* Rome's champions conspired for preëminence!), the Gospel chosen would doubtless have been that of St. Mark —the disciple and interpreter of St. Peter. Insisting, then, on the authentic record of Matthew, we proceed to further evidence that Peter confessed Jesus to be the divine Messias, the true Son of God. If one consults commentators like Maldonatus, and Steenkiste, and Knabenbauer, who are mindful of the stream of Catholic tradition as an aid to Scriptural interpretation, he will find quoted the early Fathers and medieval doctors as witnesses to the fact that Peter confessed Jesus to be the true and natural Son of God at Cæsarea: though, surely, they were well aware of the diverse readings in the three Synoptics. This testimony we adduce, not as an infallible interpretation of the passage (for the Fathers and Scholastics were concerned with the dogma of Christ's Godhead, and found it affirmed in every application to Jesus of the title "Son of God", without critically distinguishing natural and adopted Sonship), but as one worthy of consideration. For what Peter on that occasion believed and confessed, Peter knew and the other Apostles knew, and the Apostolic Church must have known. And this knowledge cannot have been lost to the later current of tradition which, in turn, supplies some key to the original confession of Peter.

Defenders of the divinity-view are wont to insist as a condition of the validity of their argument, that the Apostles already knew and believed and had even confessed Jesus to be the Messias; and hence the original and laudable element in

[4] Cf. Lepin, *Christ and the Gospel*, p. 325.
[5] *L'Évangile de S. Marc*, ad VIII. 27.

Peter's confession was the recognition of the divinity. Now, while a fair argument might be made for this contention, as we indicated in a summary way in the former article; and, if it could be proven for certain it would reïnforce exceedingly the present interpretation; still we do not regard it as essential. The argument of the former article that Peter was first to confess the *true* Messiahship of Jesus may be allowed to stand; and yet that he at the same time made public profession of the divinity of Christ holds good. In fact, and we emphasized this point, our best defence of the claim that Jesus was recognized to be the Messias in the true and correct sense, is to admit that Jesus was recognized not as a human Messias, such as the Jews expected, or a Son of God in the broad and adopted sense, such as were the Kings and Prophets, but a *Divine* Messias, the natural Son of God. For that Peter had the correct *adequate* view of the *Messianic mission* of Jesus cannot be maintained in the light of the fact that immediately afterward Peter was shocked at the prediction of Christ's Passion and Death, and evoked a severe rebuke from the Master to put him in his proper place;[6] while even as late as the post-Passion days some, if not all, of the disciples clung to the Jewish Messianic concept of the Kingdom of Israel.[7] Are we not justified, then, in concluding that the chief merit of Peter's confession was that he proclaimed clearly and unhesitatingly Jesus to be the "Christ the Son of the living God", that is, the unique and natural, the Only-begotten Son of God, in whom was fulfilled in the best and highest sense the Messianic expectations of Israel? This true and exalted profession of faith in the God-Messias, and no ill-defined intuition of the Messianic office of Jesus, alone deserves the reciprocal praise and promise of the Divine Master: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven. And I say to thee: Thou art Peter, and upon this rock I will build my Church," etc.[8] That Jesus was a great Prophet all who witnessed His teaching and His miracles already confessed. That He was the Messias

[6] Mt. 16:23.
[7] Acts 1:6.
[8] Mt. 16:17-19.

and, therefore, the Son of God (in the Old Testament sense), many surmised; and this divine mission and Messianic office in its truer character, the Apostles, as familiars of the Master who were instructed apart in the spiritual nature of the Kingdom, had better opportunities of knowing. Hence, after two years of experience and instruction it would be no great thing if "flesh and blood" (human prudence) had confessed Jesus to be the Messias. But far deeper and more mysterious must be the faith that was inspired by the Heavenly Father "who alone knoweth the Son as the Son alone knoweth the Father".[9] The very antithesis of the Father and the Son—"*the* Son of *the* living God" and "*My* Father who is in heaven"—points to the unique relation of paternity and sonship between God and Jesus which Jesus consistently safeguards and reiterates throughout the Gospel story.[10] This is the profound content of the revelation which the Father makes to Peter. This is the sublime act of faith which so perfectly satisfies Jesus that He exults with joy and proclaims Peter blessed; and straightway proceeds to give further expression to His own divine authority and incomprehensible power by conferring upon the chief Apostle the primacy of the Kingdom in the memorable words: "Thou art Peter and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven." Who but God would dare promise to impart such tremendous powers? Who but the divine Messias could constitute Peter the rock foundation of His Church and the key-bearer of His Heavenly Kingdom?

In confirmation of the foregoing thesis might be quoted two Catholic authorities of unusual weight and scholarship. Lepin, after an exhaustive study of Jesus's titles as the Messias and the Son of God, concludes:[11]

[9] Mt. 11:27.

[10] Jesus invariably speaks of God as "*My* Father" in regard to Himself, "*Our* Father" or "*Your* Father" in relation to others, thus studiously guarding His unique sonship.

[11] *Christ and the Gospel*, p. 323.

We are entirely led to believe, it would seem, that in declaring the Saviour to be "the Christ", St. Peter did not behold in Him only the Man-Christ, existing in His mere humanity, but "the Christ, the Son of God", who was closely related to God, even though he had undoubtedly been hitherto without a perfectly clear and definite idea of the true nature of such divine Sonship.

Therefore St. Matthew's addition to the formula given in the other Synoptics, namely, "Thou art the Christ, the Son of the living God", is not merely synonymous with the word "Christ" to which it is added as an apposition. We must not lower the term "Son of God" to the level of the term "Christ" as implying an entirely human Christ. Rather, the term "Christ" should be raised to the higher level of the term "Son of God" so expressive of a mysterious and surpassing reality. Hence if St. Matthew's qualifying remark were not an authentic part of St. Peter's profession of faith—and this is not proved—it nevertheless explains and very exactly defines its meaning.

The term "Son of God", in Van Manen's opinion does not in this particular passage designate the Messiah as theocratic king, but should be understood in a metaphysical sense. While H. J. Holtzmann thinks that the addition, "Son of God", was designed to bring out, by way of opposition, the transcendence of the "Son of Man" mentioned in St. Matthew 16:16. And Dalman says that "it is evident that he who is called the Son of Man is in reality the Son of God. And this is why it is next stated in 16:17 that Peter had acquired this conviction, not through men, but from God.[12]

The other witness is Rose. After a thorough investigation of the sense of the title, "the Son of God", as used in the Old and the New Testaments, he insists that, while the general usage as applied by others even to Jesus might mean no more than the Messias, or elect of God, in Peter's confession and before the Sanhedrin it means full divine Sonship, as in both cases they are not mere human, but solemn divine, testimonies. A long quotation from this author, as stating the argument clearly and concisely might be in order:[13]

St. Matthew alone has preserved St. Peter's confession in its entirety: "Thou art Christ, the Son of the living God"; while neither St. Mark nor St. Luke has reproduced more than the simple avowal:

[12] These critics quoted by Lepin refuse to admit the authenticity of Peter's confession as recorded in Matthew's Gospel: they postulate a later interpolation.

[13] *Studies on the Gospel*, p. 187.

"Thou art the Christ, Thou art the Christ of God". It is beyond dispute that in the mind of the author of the first Gospel (who at the end of it has the well-known words of invocation of the Blessed Trinity) the words: "Thou art Christ, the Son of the living God", were a recognition of the divine Sonship as we understand it. We must admit also that St. Mark and St. Luke believed in the divinity of Jesus Christ, that they regarded His Messiahship as tributary to the divine Sonship, that for them He was the Christ because the Son of God, and not the Son of God because He was the Messiah. They wrote at a time when this faith was definitely established, and they expressed themselves in clear language. In their eyes the title of Messiah was synonymous with that of Son of God thus understood. Had St. Peter the same intuition? It is allowable so to conjecture, and we think we shall be able to establish that he had.

The tradition found in the three evangelists circulated in the churches. Apparently it recounted that one day the apostles—alone among all who were witnesses of the life of Jesus—had recognized Him as the Messiah; or better perhaps, that on that day Peter had divined who He was and told Him to His face. To confess Him as the Messiah in the Jewish sense was not to know Jesus. To see in Him only the son of David endowed with divine attributes, having for His mission to establish a kingdom, though this had been spiritually understood, was still not to know Him. Jesus must have been the Unknown, even to those for whose sake He revealed the mysteries, to whom He gave the order to continue His work. But the tradition ran that Peter, in words of striking emphasis, had confessed Him to be the Christ, the Son of the living God. In the first gospel this confession is traced to a revelation from the Father; Peter was not led to his avowal by reflection, nor by any co-ordination of sentiments or experiences. It is a revelation, and as such it cannot be criticized, since it is not the outcome of a psychological preparation. What we think is that the apostle proclaimed the Messiahship of Jesus as the function of His divine Sonship. St. Matthew has understood the confession in this way. He makes no attempt to dissociate his own judgment from that of St. Peter. If St. Mark and St. Luke have not reproduced the confession in its entirety, it is apparently because the avowal of Messianism implied, in their eyes, the avowal of divine Sonship. If the order to keep silence be reduced to a prohibition against telling anyone whomsoever that Jesus was the Christ, it must have been because that title alone was dangerous, because it might disturb the minds of the people and provoke a scandal.[14]

[14] At the conclusion of the promises made to Peter, Jesus "charged the dis-

Thus far we have centered our attention chiefly on the particular confession of St. Peter. The argument will be strengthened if we broaden our field of vision, and regard this event as the climax of a process of progressive revelation on the part of the Saviour. Peter's recognition of the full significance of the life and mission of his Master was not due to an abrupt and isolated illumination entirely disjointed from fitting antecedents. On the contrary, it affords an appropriate termination to the period of the first two years of the self-revelation of Jesus. Bear in mind that while Jesus for prudential reasons (already explained) repressed a premature bruiting abroad of His Messiahship, He was daily occupied in furnishing new signs or proofs of His divine mission and divine power. He was continuously impressing Himself, by works and words, on all observers, but more especially on His intimate associates. While there was no explicit affirmation, there was an ever-present assumption of divinity. The inference that He was endowed with the attributes and powers of Deity, He did nothing to discountenance, but much to encourage. Despite the inscrutable mystery involved in the doctrine that one who was "the Son of Man" could be also and verily "the Son of God" (or that one other than God the Father could be God also), yet the thoughtful and attentive observer of Jesus must feel impelled to this conclusion. To make this conclusion an act of firm conviction and of out-spoken faith, all that was necessary was the interior revelation supplied to the soul of

ciples that they should tell no man that He was *the Christ*" (Mt. 16:20). These words mean, as more explicitly stated by the other two Gospels, that the Apostles must observe a discreet silence in regard to the faith just professed. For the reasons given in our former article, this reserve was more essential in regard to the fact that Jesus was *the Messias*. That the Messias was merely human or of fully divine origin was a matter of unconcern, as far as the motive of silent reserve entered. In fact, two analogous passages might be adduced where the Sacred Writer makes similar use of the title Christ after recognition and profession of Jesus as the Son of God by witnesses who were more likely to have known His divinity. The first is Luke 4:41: "And devils also came out from many, crying out and saying, Thou art the Son of God. And rebuking them He suffered them not to speak because they knew that He was the Christ". The other is Acts 9:20-22, which tells how St. Paul right after his conversion preached in the synagogue of Damascus that Jesus was "the Son of God" . . . "and he confounded the Jews of Damascus, affirming that this one is *the Christ*". Surely Paul believed in Jesus' divinity, and very likely the devils were aware of the same; yet that fact is not impaired by the later statement. Why should it in the record of the confession of St. Peter? Or if the title "the Christ" represented the totality of Jesus including His Divinity in those instances, why may it not in the Matthew 16:20 text?

Peter by the Heavenly Father. A brief survey, then, of the relevant facts of Jesus' self-revelation during His public mission anterior to the Petrine confession will place in its proper perspective the argument presented. The story of Christ's life as found in the Synoptic Gospels supplies for our present purpose a sufficiently reliable chronological sequence. And if the Synoptic Gospels alone are considered, a satisfactory guarantee that the sacred Writers are not unmindful of the general progress of events in time is that Jesus is more out-spoken in the revelation of His Messianic office and divine nature subsequent to the Caesarean confession, than prior to that epochal event.[15]

Jesus began His ministry of preaching with the saying of John the Baptist: "Do penance, for the Kingdom of Heaven is at hand," thus announcing Himself the advent thereof. The glad tidings of the kingdom form the theme of His discourses in the villages and synagogues of Galilee, of His sermon on the Mount of Beatitudes, of His parables by the lakeside. Far superior indeed is His manner of announcing the kingdom than is that of John; it is of a transcendent order. He assumes the right to choose the preachers of the Gospel and officially invests His apostles with the mission of announcing its glad-tidings everywhere. He teaches with extraordinary authority. The Rabbinical teachers of His day, who were but the mere reporters of ancient tradition, took care to base their pronouncements upon the authority of a master at once ancient and of great repute. But Jesus corrects the traditional teaching, interpreting the Mosaic law anew, and completing it by teachings that are most appropriate, most exalted, and the most perfect conceivable. He speaks always as a master; imposing His teachings in His own name, invoking no other authority than His own; so that the people are in admiration at His doctrine.[16]

Especially surprising, however, is the contrast observable between the supreme authority asserted by this young master,

[15] Our exposition of the pertinent facts follows the excellent summary of Lepin, in *Christ and the Gospel*, pp. 150 ff. Cf. also Grandmaison's well-analyzed and exhaustive summary in *Dict. Apolog. de la Foi Catholique*, art. "Jésus Christ", par. XI.

[16] Mk. 3:14, 6:7; Mt. 10:7; Lk. 9:2, 10:9; Mt. 5:22-44; Mk. 1:22; Mt. 7:29; Lk. 4:32.

and His humble social condition. His early days are spent far from the schools and the great masters of Jewish lore: His home is a village among the Galilean hills. In fact the people would exclaim: "How came this man by all these things? . . . Is not this the carpenter, the son of Mary? . . . How doth this man know letters, having never learned?" Despite the proverbial saying, then, that "out of Galilee a prophet riseth not," and the ironic query: "Can anything good come out of Nazareth?" the exceptional character of Jesus' teaching must have made people esteem Him as an extraordinary person and a great man of God.[17]

Again, His miracles served to broaden the popular idea of Him. He commands the forces of nature, delivers possessed persons from the power of demons, cures diseases, and raises the dead to life. The sick are brought to Him, and people draw near to touch even the hem of His garment; for there goes forth from Him a supernatural power that heals all who approach Him. When the people see Him casting out a devil from the possessed man at Capharnaum, they exclaim: "What thing is this? What is this new doctrine? For with power He commandeth even the unclean spirits, and they obey Him." After He cures the paralytic, all cry out: "We never saw the like." When He calms the tempest, His apostles wonder: "Who is this that both the wind and the sea obey Him?" And on His restoring to life the son of the widow of Naim as the corpse is being borne to the tomb, so great is the religious fear of the people that they declare: "A great prophet is risen up among us, and God hath visited His people." [18]

This indirect manner of revelation by prophecy and miracle which Jesus pursued during the first two years of His public life, is still further completed by His statements about His personal dignity, and by His claims to the most singular powers and privileges. He says that He is the envoy of God, that He is "come" and has been "sent" to preach the Gospel of the Kingdom, to appeal to sinners, to save the lost sheep of the House of Israel. In the synagogue of Nazareth, He exclaims

[17] Mk. 6:2; Mt. 8:54; Lk. 4:22; Jo. 7:15.

[18] Mk. 4:35; Mt. 8; Lk. 8; Mk. 6:30; Mt. 14; Lk. 9; Mk. 6:45; Jo. 6; Mk. 1:23, 27, 32; 6:56; 4:40; Lk. 3:9; 6:19; 7:11; 8:25; Mt. 4:23; 8:27; 9:8.

that the Spirit of God is upon Him, applying to Himself the words of Isaias, "The Spirit of the Lord is upon Me. Wherefore He hath anointed Me to preach the gospel to the poor: He hath sent Me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward".[19] Moreover, the idea which He gives of His person is extraordinary. He is, indeed, humble, fond of obscurity, severe towards the boastfully proud Pharisees, persistent in declining honors proffered by the Jews, careful to veil His Messiahship, and dreading to arouse, for His own profit, any hope of an earthly and triumphant Messias. Nevertheless, time and again, and in a manner most striking, He declares that He surpasses all that was greatest in Israel's past. He is greater than Jonas, greater than Solomon. And if He proclaims John the Baptist to be greater than all the personages of the Old Law, nay even than the Prophets, He also makes it clear that John is His precursor, and sent to prepare the way for Him; that, therefore, between John and Himself, there is a difference between a herald and the king whom He announces; or, as the Baptist remarks, he is the humble disciple of a master the latchet of whose shoes he is unworthy to loose.[20]

Jesus claims to possess powers which unquestionably place Him above ordinary men, above the most illustrious prophets, and which seem to emanate from God Himself. The Jewish Sabbath, for instance, was a most sacred and inviolable day, its careful observance being regulated by the traditions of the Pharisees. But, as we see, Jesus acts as though He were master of all that pertained to a day so revered. For, it is on the Sabbath that He cures the sick, bids the paralytic take up his bed and walk, and allows His disciples to pluck the ears of corn. The Pharisees, indeed, reproach Him for having acted thus; but He reminds them of the practise of the Old Law; for, if He were guilty of breaking the Sabbath, so too would be the priests of the Temple by holding services on that day. As He affirms: "I tell you that there is here a greater

[19] Mk. 1:38, 2:7; Lk. 4:43, 5:32, 4:18; Mt. 9:13, 15:24.
[20] Mt. 12:41, 11:9-11; Lk. 7:26, 11:32.

than the Temple", and referring to Himself, He adds: "The Son of Man is Lord of the Sabbath also." [21] Nay more, Jesus claims to have the supreme power to forgive sins, a truly extraordinary prerogative. Thus, after curing a paralytic at Capharnaum, who had asked only for a bodily cure, He utters these astounding words: "My son, thy sins are forgiven thee." Whereupon the Scribes are scandalized, and exclaim: "This man blasphemeth: who can forgive sins but God only?" His enemies recognize that this is a divine power, and yet He perists in claiming it as His own. Nor is He content to assert it as His, but proves that He possesses it by suddenly healing the sick man. He says: "Which is easier, to say to one sick of the palsy: thy sins are forgiven thee; or to say: arise, take up thy bed and walk? But that you may know that the Son of Man hath power on earth to forgive sins, He saith to the one sick of the palsy: I say to thee, arise, take up thy bed, and go into thy house. And immediately he arose, and taking up his bed, went his way in the sight of all." [22]

A similar scene also occurs at the house of Simon the Pharisee: there enters into the banquet-hall a sinful woman, who proceeds to bathe the feet of Jesus with her tears and to anoint them with fragrant oil. Thereupon, Simon says to himself: "This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, and that she is a sinner." But Jesus forthwith dispels the doubts in the minds of His host by forgiving the woman; thus implying that He assumed the power of forgiving sins and proving it by showing that the very inmost secrets of her conscience were by no means hidden from Him.[23]

The bestowal upon others of the power to perform miracles was also, evidently, a privilege quite unusual, extraordinary, and wholly divine in character. Now, after choosing His twelve apostles, Jesus sends them throughout Judea to preach the gospel of the Kingdom, giving to them at the same time "the power to cure the sick and to cast out demons." Nor was this power bestowed in vain. The gospels state that

[21] Mk. 3:1, 2:23; Lk. 6:1-6; Mt. 12:1-9.
[22] Mk. 2:1-12; Mt. 9:1-8.
[23] Lk. 6:36-50.

the apostles, who had set out to preach penance, "cast out many devils, and anointed with oil many that were sick and healed them." [24]

Assuredly, there can be nothing more extraordinary than Jesus' claim to act as Lord of the Sabbath, to forgive sins, to cast out evil spirits, and to heal the sick, and yet there is nothing better established, nothing more unquestionably proved. During the first two years of His ministry, Jesus, therefore, did not merely appear as a prophet who stood on an equality with the most renowned ones of the Old Law, but as incomparably a man of God, as one in some way invested with the divine power, possessing divine and entirely incommunicable privileges, and, as none previously could claim, exercising a sovereign authority over the souls of men and over all the vast domain of nature. The people, indeed, had not expected that the Messias would be thus endowed, nor did they usually picture Him to themselves in this light. And, on the other hand, in Jesus' humble human position, in the simplicity and austerity of His life, what contrasts must have appeared, and these of such a kind that the people considered them irreconcilable with His divine pretensions, and incompatible with that ideal grandeur and imagined glory of the Messias-King! Still, the Saviour's manner of procedure must have surely, although discreetly and progressively, led the Jews to ask: "The Christ, when He cometh, shall He do more miracles than these which this man doth?" [25]

From this condensed review of the self-manifestation of Jesus, how could the well-disposed and intimate associates of the Saviour resist the conclusion of the superhuman and transcendent, yes, even the truly divine personality of their Master? How could one who was less than God dare to pose as moral lawgiver superior even to the sacred and almost deified Mosaic Law? How command the elements and the demons, and restore human life? How exact a faith and devotion that necessitate the sundering of the most sacred human ties? How claim pre-eminence over the greatest personages and institutions of the Old Dispensation, so as to be the fulfilment of

[24] Mk. 3:15, 6:7, 16:17; Lk. 9:1, 6; 10:17; Mt. 10:1, 8.
[25] Jo. 7:31.

all prophecy, the inaugurator and ruler of the Kingdom of Heaven, the fountain-head of all doctrinal and moral authority, and the supreme judge of all mankind? How claim to be Lord of the Sabbath, the scrutinizer of men's hearts and secret thoughts, and empowered to absolve from sin, and to impart to all troubled souls spiritual refreshment? In fine, how presume to bestow on man the power to teach with divine authority, to perform miracles and even to pardon sin? How, unless He were the most outlandish blasphemer, or one endowed with the fullest prerogatives of Divinity? Even the most hostile critics of Christ are barred by the moral beauty of His life and the undeniable pre-eminence of His religion from accepting the former alternative. Hence, the popular acclaim of Jesus, the appellations of "Son of God", "Son of the Most High", "Holy One of God", and "the Beloved Son", had a deeper meaning and a fuller content for the Apostles; and they found an adequate climax and vehicle only in the Petrine Confession: "Thou art the Christ, the Son of the living God". The Prince of the Apostles, educated by the Son and illumined by the Father, penetrates the humble veil of Jesus' humanity; and, peering through the clouds of popular prejudice and the dim shadows of Jewish prophecy, delights the heart of his Master by a sublime profession of faith in which He is affirmed to be, not a human Messias whose mission was to reëstablish in glory the political Israel, but a *Divine* Messias by whose spiritual conquest mankind was to be regenerated into the Kingdom of Heaven.

C. F. CREMIN.

The St. Paul Seminary.

OULD FATHER MICHAEL TOOMEY.

Ould Father Michael Toomey was as gloomy as could be;
His face, whin he was praichin', was a tundher-cloud to see;
An' whin he said the airly Mass, an' turned around to spake,
The very way he claired his throath would make a sinner quake.
For, oh, he had a voice on him would wake the very dead,
An' cuttin' to the marrow were the bitther words he said.
However kind and merciful the gospel of the day,
'Twas nothin' kind a man could find in what he had to say.
For Father Michael Toomey was as gloomy as could be,
An' often put the fear o' God in *shaugherauns* like me!

To Father Michael Toomey, hell was roomy—that was sure!
An', oh, the way he painted what the wicked must endure!
A man named Danty (so I'm tould) once wrote a book on Hell,
But, faith, ould Father Michael could describe it twice as well!
The tormints an' the tortures—God bechune us, 'twas a fright
To hear him spaikin' of thim with a kind of grim delight.
'Twas well he knew the story, an' he never laid a tooth
On taichin' in his praichin' what he felt to be the truth.
I sittin' there foreninst him, sure, my fear of him was such,
The Angel Gabriel's thrumpet couldn't scare me half as much!

But Father Michael Toomey was not gloomy whin he sat,
Long evenin's list'nin' to the sins of Shaun an' Mike an' Pat;
Long evenin's straight'nin' out the knots an' tangles in the lives
Of sorely-timpted min an' boys, of harrassed maids an' wives.
'Twas thin he'd never from his lips the bitther word let fall,
But "Yes, my child", an' "No, my child"—the same to aich an' all.
Till sorrow for your sin was such (I'm tellin' you a fact),
You'd feel so much conthrition, you could hardly say the Act.
For Father Michael Toomey was not gloomy, no, not he,
An' in the box he showed it to poor *shaugherauns* like me!

DENIS A. MCCARTHY.

Analecta.

ACTA PII PP. XI.

I.

Motu Proprio.

DE URBANA MUSICAE SACRAE ALTIORE SCHOLA PONTIFICIA CONSTABILIENDA.

PIUS PP. XI.

Ad musicae sacrae restitutionem, secundum Pii X fel. rec. decessoris Nostri praescripta, itemque statuta in Codice Iuris Canonici ad can. 1264 § I, certo efficaciterque diffundendam nulla est dubitatio quin hoc maxime valeat, peritissimos vel cantus Gregoriani vel organi pulsandi vel sacros modos faciendi magistros bene multos informare et fingere. Hanc ob causam Piano illo *Motu Proprio* die XXII Novembris an. MCMIII edito valde contendebatur, ut ubicumque iam adessent altiores musicorum sacrorum scholae, illae alerentur omni ope atque adiuvarentur, ubi vero deessent, ibi daretur opera ut quamprimum exsisterent. Nimium enim interesse aiebat Pontifex, ut ipsa Ecclesia suos et praecentores et organarios et cantores ad germana artis sacrae principia instituendos curaret. Etenim iam diu experiendo cognitum est, quae in publicis academiis tradi solet scientia musicorum, eam quidem ad id quod Ecclesia quaerit, minime sufficere, atque ad cantum Gregorianum quod attinet, omnino esse imparem.

Itaque Motu Proprio illo promulgato, feliciter factum est ut veteres non solum huius generis scholae revirescerent, sed novae etiam apud plures nationes orirentur. In primis vero Societas Italica Caeciliana, votis percupiens obsecundare Pontificis, cum persuasum haberet Institutum huiusmodi si in Urbe, quod caput ac centrum est catholici nominis, conderetur, adiutrice et patrona Sede Apostolica, brevi praeclaros esse allaturum fructus et Ecclesiae Romanoque Pontificatui ornamento futurum, negotium dedit suo ipsius praesidi, doctissimo viro eidemque musicae sacrae restituendae studiosissimo—quem ereptum dolemus—Angelo De Santi S. I. qui altiorem Scholam de musica sacra Romae institueret. Id inceptum magna cum voluptate et approbatione Pius excepit, utpote quod omnino temporibus requiri videretur. Res autem iam inde a principio optime successit, tum ob magistrorum sollertiam, tum etiam ob numerum studiumque alumnorum ex variis gentibus eorumque magna ex parte sacerdotum. Quare in exitu primi anni idem Summus Pontifex datis die IV Novembris anno MCMXI litteris ad Cardinalem Marianum Rampolla del Tindaro, qui eo tempore Societatis Caecilianae patronus erat, eam Scholam expectationi votisque suis egregie respondisse professus est, catholicorum hominum liberalitatem invocans, ut Apostolicae Sedi, angustiis laboranti, suppeditarent, unde hanc ipsam Scholam urbanam constabilire posset atque firmare. Anno dein MCMXIV, per litteras Cardinalis a negotiis publicis eandem Scholam pontificiam appellavit, eique ratam esse iussit facultatem iam factam publica et authentica conferendi diplomata idoneitatis, prolytatus, magisterii in Cantu Gregoriano, itemque magisterii in sacrorum confectione modorum et in organi modulatione.

Nec minorem huic Scholae benignitatem Benedictus XV decessor Noster desideratissimus impertiit. Etenim paucis post diebus quam Summum Pontificatum inierat, cum Cardinalem Caietanum Bisleti Societatis Caecilianae simulque Scholae patronum, atque una Instituti ipsius moderatores coram admisisset, illud testatus est hanc ipsam Scholam in rebus carissimis quae tamquam hereditate a decessore Suo accepisset, se numerare, ob eamque causam omnia rata habere, quae ille pro ea decrevisset, eandemque se omnibus modis adiuturum. Animadvertens igitur incommoda angustaque in

sede Scholam constitisse, alio transferendam — quod ipsum Decessor cogitarat—Benedictus curavit, eique in vetustis aedibus ad Sancti Apollinaris amplissimam illam aulam Gregorianam diaetasque contiguas in usum attribuit. Neque hoc solum, sed multa alia deinceps, dum vixit, dedit ei singularis benevolentiae suae documenta.

Quae cum ita sint, Nos quibus, aeque ac decessoribus Nostris, haec Schola vehementer cordi est, eo consilio ut quae incrementa persequitur, ea certius uberiusque possit assequi, primum omnium approbantes et confirmantes quaecumque iidem decessores Nostri hac in causa decreverunt, Motu proprio ac de Apostolicae potestatis plenitudine, haec statuimus et sancimus:

I. Urbana Schola altior de Musica Sacra eatenus Pontificia esto ut Apostolicae Sedi proxime subiaceat.

II. Scholae Patronus esto unus e S. R. E. Cardinalibus, qui eam in sua dicione et potestate habeat.

III. Praeses, ab Apostolica Sede ex alterutro Clero electus, Scholam gubernabit. Attamen Academico Collegio licebit significare, quis huic muneri praeficiendus videatur. In Scholae gubernatione doctores decuriales Praesidi assideant, ex quibus omnibus constabit Collegium Academicum, cuius erit cursum studiorum dirigere disciplinaeque vigilare.

IV. Doctores decuriales a Cardinali Patrono, Consilii Academici rogatu, eligentur.

V. Cardinali Patrono una cum Praeside et decuria doctorum ius esto academicos gradus conferendi tum *Prolytatus*, tum *Doctoratus* seu *Magisterii* in cantu Gregoriano, in sacris modis conficiendis et in organo modulando iis candidatis, qui quidem periculum doctrinae suae voce scriptoque feliciter obierint. Liceat tamen, doctrinae periclitatione remissa, conferre Magisterii gradum vel ob titulos idoneos ex quibus de candidati doctrina constare possit, vel honoris causa ob merita prorsus singularia et illustria.

VI. Scholae huius proprium esto et cantus Gregoriani peritiam et sacros modos componendi artem—propositis praesertim magnis illis auctoribus polyphoniae qui saec. XVI floruerunt—et organi modulandi studium provehere.

VII. Quicquid Pii X Motu proprio de Musica Sacra constitutum est, sanctissimae legis instar in omnibus huius Scholae disciplinis observetur.

VIII. Omnia Scholae institutionum genera cantus Gregoriani studio, tamquam fundamento, nitantur. Quapropter nemo in alia quavis disciplina aliquem academicum gradum poterit attingere, nisi qui in cantu Gregoriano iam prolyta sit renuntiatus.

IX. Clericis cuiusvis nationis eisque ex utroque clero Schola pateat. Attamen laicos quoque liceat admittere.

X. Scholae rationibus administrandis consilium adsit, compositum ex praeside aliisque viris quatuor, quorum duo a Cardinali Patrono, duo a Collegio Academico electi sint.

XI. De Scholae et ordinatione studiorum et rerum administratione deque honore unicuique doctorum decurialium habendo, proprias leges Cardinalis Patronus condendas curabit.

Quaecumque vero his Litteris constituta sunt, ea Nos rata et firma in perpetuum esse volumus et iubemus, contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, die XXII Novembris, in festo S. Caeciliae Virginis Martyris, anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

II.

EPISTOLA AD R. P. D. IOSEPHUM SCHREMBS, EPISCOPUM CLEVELANDENSEM: SEPTUAGESIMO QUINTO EXEUNTE ANNO EX QUO DIOECESIS EADEM CONDITA EST.

Venerabilis frater, salutem et apostolicam benedictionem.— Laetum sane nuncium abs te dudum accepimus, proxime scilicet annum expletum iri quintum et septuagesimum ex quo dioecesis Clevelandensis auspicato condita est. Profecto demirari licet quam brevi istic res catholica creverit in immensum, idque praecipue, post Deum, ob praeclaram Episcoporum clerique diligentiam. Itaque, magnas Deo grates vobiscum agentes, quod opportuna sua ope, hoc toto tempore, sacris pastoribus adfuit, equidem gratulamur vobis vehementer de hac eventi faustitate cum quo tanta coniungitur sanctarum rerum memoria, ac felix Ecclesiae matris incrementum. Nosmetipsi publicis istis laetitiae significationibus quodam modo praeesse volumus, has litteras dilectis Clevelandiae filiis mittendo, peculiarem Nostram erga eos benevolentiam testificantes. Ac Deum valde

precamur ut cotidie magis ista ecclesia recte factorum laude floreat; quod certe continget si Clevelandenses eo pietatis studio ac professione virtutis nitere pergant, quibus ipsorum maiores in exemplum praefulserunt. Quo autem celebratio rei augustior fiat simulque cedat in fructum animarum, libenter tibi damus ut, cum volueris, sollemni sacro perfunctus, nomine Nostro adstantibus benedicas, Plenariam eisdem Indulgentiam proponens, usitatis videlicet conditionibus lucrandam. Ac caelestium donorum praenuntiam tibi, venerabilis frater, cunctoque clero ac populo vigilantiae tuae credito, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XXX octobris MCMXXII, Pontificatus Nostri anno primo.

PIUS PP. XI.

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA SOLUTA IN PLENARIO COETU DIEI XII NOVEMBRIS MCMXXII.

I.

De parochi iure quoad processiones (can. 462, n. 7).

Utrum verba canonis 462, n. 7: *publicam processionem extra ecclesiam ducere* intelligenda sint tantummodo de processione, quae initium ducit ab ecclesia paroeciali; an etiam de iis quae faciunt initium ab aliis ecclesiis intra ambitum territorii paroeciae sitis, idque etiam si hae ecclesiae non sint filiales et proprium Rectorem habeant.

Resp. Negative ad 1^am^ partem, affirmative ad 2^am^, firmo tamen praescripto canonum 482, 1291, § 2.

II.

De anno integro novitiatus (can. 555, § 1, 2).

1. Utrum annus integer novitiatus, praescriptus in can. 555, § 1, 2, computandus sit iuxta normam statutam in can. 34, § 3, 3.

Et quatenus affirmative:

2. Utrum eiusmodi norma computandi annum in ordine ad novitiatum servanda sit ad validitatem, an tantum ad liceitatem.

Resp. Ad 1^um^ affirmative, seu servandum esse praescriptum canonis 34, § 3, 3.

Ad 2um affirmative ad 1am partem, negative ad 2am, seu canonem servandum esse ad validitatem novitiatus.

III.

De egressu e religione (cann. 638-640).

1. Utrum can. 640, § 1, comprehendat omnes qui saecularizationis indultum obtinuerint sive a Sede Apostolica, sive ab Ordinario loci.

2. Utrum qui indultum exclaustrationis ab Ordinario loci obtinuerunt, teneantur conditionibus appositis in can. 639.

Resp. Ad 1um. Affirmative.

Ad 2um. Affirmative, salva Ordinarii potestate concedendi exclaustrato ob rationes particulares facultatem retinendi habitum religiosum.

IV.

De iure cumulativo fontis baptismalis (can. 774, § 1).

Utrum ecclesia quae ante Codicis iuris canonici promulgationem fruebatur legitimo iure exclusivo fontis prae aliis paroecialibus ecclesiis, illud conservet cumulativum cum iisdem ecclesiis, quae ex praescripto can. 774, § 1, ius fontis obtinent.

Resp. Canonem 774, § 1, ita intelligendum esse, ut ecclesia quae ius fontis habet cumulativum cum aliis totius civitatis ecclesiis paroecialibus, illud obtineat etiam prae ecclesiis paroecialibus noviter in civitate erectis cum fonte baptismali. At ius fontis cumulativum in posterum obtineri nequit ex consuetudine, quae corruptela dicenda est.

Ecclesia vero quae ante Codicis promulgationem habebat ius fontis exclusivum prae aliis ecclesiis paroecialibus, post Codicis promulgationem erectoque in iisdem ecclesiis fonte ad praescriptum citati canonis, nonnisi ius cumulativum obtinet, salvo praescripto can. 778.

V.

De dispensatione super impedimentis matrimonialibus (cann. 1044 et 1045, § 3).

Utrum in casibus, de quibus in canonibus 1044 et 1045, § 3, censendum sit Ordinarium adiri non posse, cum nec per literas, nec per telegraphum nec per telephonum ad eum recurri potest; an etiam cum solum per literas impossibile est, licet per telegraphum vel telephonum id fieri possit.

Resp. Negative ad 1am partem, affirmative ad 2am, seu ad effectum, de quo in cann. 1044 et 1045, § 3, censendum esse Ordinarium adiri non posse, si nonnisi per telegraphum vel telephonum ad eum recurri possit.

VI.

De iure patronatus (can. 1451, § 1).

Quaenam sit vis verbi *curent* canonis 1451, § 1.

Resp. Verbum *curent* cit. canonis declarat ab Ordinariis locorum suadendum esse patronis ut loco iuris patronatus quo fruuntur, aut saltem loco iuris praesentandi, spiritualia suffragia etiam perpetua pro se suisve acceptent; et hinc patronos, praesertim ecclesiasticos, optime se gerere si hisce suasionibus obsequantur.

VII.

De concursu quoad beneficia iuris patronatus laicalis (can. 1462).

Utrum ad normam can. 1462 paroeciae aliave beneficia obnoxia iuri patronatus laicalis conferri semper debeant per concursum, ita ut patronus etiam laicus non possit praesentare nisi clericum legitime ex concursu probatum.

Resp. Affirmative, si paroeciae aliave beneficia iuris patronatus laicalis sint obnoxia concursui iure particulari ex. gr. fundationis vel legitimae consuetudinis; secus negative.

VIII.

De absolutione a censuris (can. 2252).

Utrum in canone 2252, quo statuitur obligatio recurrendi *ad S. Poenitentiariam vel ad Episcopum aliumve facultate praeditum*, etc., verba illa *facultate praeditum* restringenda sint ad vocabulum *aliumve*; an etiam pertinere dicenda sint ad aliud vocabulum *Episcopum*, ita ut Episcopus qui non sit facultate praeditus, mandata dare nequeat.

Resp. Negative ad 1am partem, affirmative ad 2am, seu Episcopum mandata dare non posse, nisi facultatem habeat a iure vel ex Sedis Apostolicae concessione.

Romae, 12 novembris 1922.

P. CARD. GASPARRI, *Praeses.*

Aloisius Sincero, *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DE MISSA VOTIVA PRO FIDEI PROPAGATIONE, DECLARATIO.

Per decretum Sacrae Rituum Congregationis, diei 22 martii vertentis anni 1922, Sanctissimus Dominus noster Pius Papa XI benigne concessit ut " Missa votiva de Propagatione Fidei sine *Gloria* et cum *Credo*, adhibito colore violaceo, celebrari possit semel in anno, diebus ab Ordinario cuiusque loci designandis, exceptis tamen Festis duplicibus I et II classis, Dominicis maioribus, nec non Octavis I et II ordinis, Feriis et Vigiliis, quae sint ex privilegiatis." Quum vero nonnullae quaestiones de hac re nuper exortae sint, eadem Sacra Congregatio, ad omnem ambiguitatem amovendam, audito specialis Commissionis suffragio, sequentem declarationem opportune vulgandam censuit. " Missa votiva pro Fidei propagatione, de qua agitur in praenotato decreto, non est praeceptiva, sed indultiva, et celebrari potest die pro cunctis et singulis dioecesis locis communiter ab Ordinario designanda, in quibusvis Ecclesiis et Oratoriis etiam privatis, et ab omnibus Sacerdotibus, cum omnibus Commemorationibus et Orationibus ritui duplici maiori et minori congruentibus, salvo semper onere Missae ex Rubricis et Decretis praescriptae; prouti sunt Missae Conventuales diei currentis (non autem Missa mere parochialis), Missa de Rogationibus, pro oratione XL Horarum, etc. Si quando autem huiusmodi Missa votiva quomodolibet impediatur, fieri potest eius Commemoratio sub unica conclusione cum prima Oratione, iuxta Rubricas."

Atque ita rescripsit ac declaravit. Die 17 novembris 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

II.

DUBIA CIRCA PRAEFATIONES DICENDAS IN MISSIS CUM COMMEMORATIONIBUS.

Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione proposita sunt; nimirum:

I. Die 6 februarii et die 12 eiusdem mensis celebrantur respectiva Festa S. Titi, Ep. et Conf., et Ss. Septem Funda-

torum Ord. Servorum B. Mariae V. Conff. quibus respective addenda est oratio pro Papa in anniversario electionis vel coronationis Summi Pontificis Pii XI; quaeritur:

Utrum Praefatio dicenda sit de Communi vel de Apostolis?

II. Die 18 novembris, occurrente Dominica de qua fit Officium cum Missa et Commem. Dedicationis Basilicarum Ss. Petri et Pauli App., quaeritur:

Praefatio erit de Trinitate vel de Communi quae dicitur in Dedicatione Ecclesiarum?

Et Sacra eadem Congregatio, audito specialis Commissionis voto, praepositis quaestionibus respondendum censuit:

Ad I. Praefatio erit de Apostolis, si commemoratio locum teneat Missae votivae pro Papa ab Ordinario praescriptae et eo die impeditae.

Ad II. Praefatio dicenda est de Ssma Trinitate, iuxta Rubricas.

Atque ita rescripsit ac declaravit. Die 17 novembris 1922.

✠A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICAL HONORS.

8 November, 1922: Monsignor Joseph P. Solignac, of the Archdiocese of New Orleans, Honorary Chamberlain of His Holiness.

9 November: Mr. John J. Coyle, of the Archdiocese of Philadelphia, Commander of the Order of St. Gregory the Great, civil class.

13 November: Messrs. Onofrio Johnson, of the Diocese of Nottingham, and Francis Harold Turnbull, of the Archdiocese of Cardiff, Honorary Chamberlains of Sword and Cape.

18 November: Mr. Henry Barnes Tremaine, of the Diocese of Brooklyn, Knight of the Order of St. Gregory the Great, civil class.

20 November: Monsignor Francis Gonne, of the Diocese of Salford, Privy Chamberlain *soprannumerario* of His Holiness.

21 November: Monsignor Henry Irvine, of the Archdiocese of Cardiff, Domestic Prelate of His Holiness the Pope.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO of Pope Pius XI consolidating the Pontifical Higher School of Sacred Music, Rome.

LETTER of His Holiness to the Right Rev. Joseph Schrembs, Bishop of Cleveland, on the occasion of the seventy-fifth anniversary of the foundation of the Diocese of Cleveland.

THE PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CODE OF CANON LAW solves a number of doubts relating to the right of the parish priest in procession; the secularization of religious; parishes which have cumulative right of baptismal font; matrimonial dispensations; right of patronage; concursus of benefices subject to the law of lay patronage; and absolution from censures.

SACRED CONGREGATION OF RITES: (1) makes a declaration concerning the votive Mass for the Propagation of the Faith; (2) answers questions about the Prefaces that should be said in Masses with Commemorations.

ROMAN CURIA announces officially some recent pontifical honors.

THE ENCYCLICAL "UBI ARCANO DEI" OF POPE PIUS XI.

On the eve of Christmas the Sovereign Pontiff proclaimed to the world the program of his reign, the reign of Christ, Emmanuel, the Prince of Peace announced to men of good will nineteen hundred years ago. The text of the Pontifical Letter, published to the world in a hundred tongues, calls for reflection and study in the separate spheres of secular as well as religious activity. Its special significance and appeal to the Clergy lies in its note of affectionate and fatherly trust, and at the same time of warning against the misleading maxims

of material progress which as an aim pervades the social and political life of nations, and threatens in many ways to affect the view-point of our clerical leaders. While the Chief Shepherd of the flock of Christ recognizes the achievements of bishops and priests, their spirit of sacrifice, their zeal for the salvation of souls which is constantly devising new ways of increasing the efficiency of Catholic action, he repeats with anxious insistence the ancient call for union of spirit in the "good fight" for God's cause.

In this spirit the Vicar of Christ exhorts the bishops to speak to their priests. "Tell them that in proportion as they coöperate with their chief pastors through Christ Himself, in holiness of life and humble obedience, they unite themselves more closely to the Shepherd who blesses them with the heart of a Father."

His great hope lies with the Regular Clergy, for carrying out the purpose to establish anew the reign of peace on earth, through the zealous preaching of the Gospel, the establishment of Catholic schools in which the truths of the Christian religion are not only taught but exemplified. He calls upon them to promote piety in the homes of the faithful, to raise the standard of discipline in the seminaries, to promote generous collaboration in works of public charity through the establishment of confraternities and pious associations, in which the virtue of the individual is elicited and trained to carry on a consistent warfare against evil in social and national life.

> We place great hope in the Regular Clergy for carrying out the purpose which we have placed before us. . . . For whilst the members of religious communities aim at their own perfection through not only the precepts but the counsels of Christ, in contemplative prayer and monastic seclusion of silence on the one hand, and in the fervent zeal for missionary propaganda on the other, they carry the ideals of Christian perfection into the world with which they come in contact. And while renouncing temporal gain and prosperity for the superior advantages of spiritual profit, they increase the success of undertakings for the true advancement of earthly as well as heavenly contentment through the operation of numerous works of charity.

Thus the voice of the Pontiff renews the ancient appeal of the Shepherds of Christ's flock with a new strength of heart-

felt affection which cannot fail to bring about a closer union and realization of the spiritual power, and create fresh opportunities of exercising it at the present time, so that universal Peace may be reëstablished in the Kingdom of Jesus Christ on earth.

MEMBERSHIP IN THE EUCHARISTIC LEAGUE.

A zealous pastor writes to us directing attention to the small proportion of priests who avail themselves of the benefit of membership in the Priests' Eucharistic League. According to the last report (September, 1922) published in *Emmanuel*, the official organ of the League, there are 7452 members (including religious as well as secular clerics), out of a reported total of 22,049 priests in the United States (*Catholic Directory*). Two-thirds of the clerical body that might be helped by an active enrollment in the League are thus not only depriving themselves of the stimulus to devotion toward the Blessed Eucharist which is their chief task on earth, but they also miss—and that at almost no cost or expense of money and effort—the countless graces of united fellowship in prayer, special indulgences, and exceptional faculties, which under the new Code should otherwise have to be obtained through the Bishops from the Holy See. The privileges attached to membership in the Eucharistic League are:

1. to recite Matins and Lauds immediately after one o'clock P. M.;
2. to bless and invest with the Scapular of St. Joseph;
3. to attach the indulgences of the Crozier Beads to rosaries by the simple sign of the Cross;
4. To enroll members in the Third Order of St. Francis (with numerous indulgences), if the Ordinary approve.

The cost of membership is a trifle, and includes the subscription to *Emmanuel*, conducted by the Fathers of the Blessed Sacrament (185 East 76th Street, New York). Membership comprises also the benefit of Masses for the deceased clerical members. Above all, association in such a League is also a constant reminder, like the voice of a priestly guardian angel, of the privilege we enjoy of sheltering, carrying, and acting as foster-father, like St. Joseph, of the Divine Child of Mary. The

visits and acts of adoration suggested by this fellowship do not oblige under sin, nor are they a *conditio sine qua non* of membership, we understand.

A SUGGESTION REGARDING MIXED MARRIAGES AND OTHER EVILS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In recent issues of the ECCLESIASTICAL REVIEW references have been largely made to the evils of mixed marriages, and suggestions given as to how those evils might be overcome.

It has been pointed out that a good way to meet the evil is to give a certain course of instructions to the parties or party concerned for a certain length of time before the marriage ceremony takes place. This undoubtedly is a good method, as has been shown by the pastors who have adopted it, and as has been proved from the results obtained. Unfortunately, however, like other methods, it cannot always be worked. Let us take a case in point.

A young couple comes to the pastor's home, from—who knows where? They have no witnesses, but they ask to be married without delay. Sometimes they come from other parishes or from different parishes. You ask for their letters of freedom, but they have none to show. Perhaps one of them is a Protestant, but he is ready to make the promises. If you hesitate about marrying them, they very politely hint that they can go elsewhere—meaning of course the police judge or such like. The case is an urgent one. What is one to do?

From this it follows that mixed marriages are not the only evil that has to be overcome. We have also the evils which arise out of what may be called "hasty weddings". Nowadays it seems from what is taking place that a large number of our people do not know or at least seemingly forget the laws of the Church regarding marriage. In entirely Catholic as well as in mixed marriages, many, very many of our people forget to inform the priest a convenient time before the marriage ceremony is to take place. They seem to think that all they have to do is to walk up to the church and the priest *must* marry them. They seem to forget all about the sanctity of the Sacrament and never think about confession

and Communion before the reception of the Sacrament of Matrimony. They seem to know nothing about the publication of the banns. People who are unknown to the priest come from other parishes and expect that he is to marry them right away, but they forget altogether or neglect their letters of freedom from their respective pastors. In mixed marriages very often the Catholic party seems to forget that a dispensation has to be sought, that reasons must be given for seeking it, and that time must be allowed for obtaining it. Catholics at large nowadays seem to be perfectly oblivious of the dangers that accrue from mixed marriages even where the promises have been made. Nearly all seem to forget the very primary principle of the Sacrament of Matrimony—not to say the laws of the Church.

Faced as you are with all those problems, what can be done? If one could only know where the cause lies, perhaps something could be accomplished. It seems strange that people who profess themselves to be good Catholics, and in many ways are in reality good Catholics, should so openly, willingly and so flagrantly violate the laws of God's Church. Personally I am far from believing that they do it willingly and knowingly. I am inclined to think that their actions are the result of ignorance or lack of thought. And if the deplorable condition in which we find ourselves is due to lack of knowledge on the part of the people, then there is only one remedy, viz., instruction.

It may be asked, however, in this our day how can this education be accomplished? It has been pointed out in previous issues that, where the pastors spoke to the people upon this subject, they were more or less misunderstood and sincerely criticized by their flocks—the latter thinking that the priests were hinting at their vices or failings. Undoubtedly nowadays marriage is a difficult subject for any pastor to speak upon, as so many of his people have contracted mixed marriages or are about to contract them, and as so many others have been guilty of hasty or runaway marriages or are about to be guilty of them. Then, again, you have that most difficult of all subjects to speak upon, viz., family limitation or race suicide. If the pastor refers to this subject from the pulpit, the guilty ones among the flock will perhaps think he

is referring to them, whereas those who are innocent or who are not blessed with any or many children may get it into their heads that the pastor is harboring evil suspicions about them. Again if a pastor selects a certain Sunday upon which to speak upon the marriage subject, there is a danger that all of his people will not get his message, if he speaks at only one Mass. And if he speaks at all the Masses, there is yet a danger that some of his people will go to Mass elsewhere on that Sunday. But even if the pastor speaks at all the Masses and his message reaches all his people, something still is lacking, for, because of the reasons above mentioned, that certain delicacy or sensitiveness which every priest possesses, prevents him, when speaking to his own flock, whom he knows so intimately, of using all the force at his command or of speaking as strongly as he would wish to speak.

How then may our Catholic people be educated? During the past year or so in certain dioceses in this country, where it was necessary to raise funds, the following means were adopted with great success. The pastors and best preachers changed pulpits for three consecutive Sundays. Thus was the message given to all at the same time; thus did none escape it, no matter where they went to Mass within their diocese, because the message was preached at every Mass in every church in the diocese on that Sunday. This method was a great success, as the results showed, and if it was a success materially, why not make it one spiritually. By this means you can easily overcome that obstacle which arises from a priest having to speak to his own people whom he knows so intimately, and who perhaps may think he was referring to themselves. Because it is being preached in every church in the diocese on the same Sunday, the people will at once realize that it is a message not for any one section of the people but for the whole people. Because of the manner in which this method is given, solemnity and real seriousness will be added and the people will at once realize that there must be a grave reason for taking such a step. Because the message is being given for three consecutive Sundays at all the Masses in every church of the diocese, scarcely any can miss it, for no matter where they go to Mass the same subject will confront them. Because they are preaching from different pulpits other than

their own, the priests will be more at ease with their subjects and can speak as strongly and as forcibly as they wish, since the fear of being misunderstood will be considerably lessened.

LAWRENCE POWER.

San Jose, California.

MARYKNOLL MISSION LETTERS. XXXVII.

We have been working this past week on bookkeeping, annual reports, budgets, bills and receipts and the whole financial side of mission life. It's the seamy phase of our duties and the breeder of wrinkles, quick meals and snappy answers to visiting Christians. So a quiet talk with Fr. Taggart in the evening, so long as we avoid politics, is a relief.

Last night our talk centered on the eternal question in China among missioners: why are not the merchants and city folk attracted more to Christianity. And though the problem involves finances and commercialism we steered clear of them to some extent. For no problem, I'm convinced, in missionary work depends exclusively or even in great part on finances. Providence takes care of real needs.

It is curious that the Church's condition in China approximates that in Europe rather than in America. Chinese Catholics are rural not urban, and the total Catholic population of China's cities makes a feeble showing. To a visitor this is not so apparent, for our city churches and cathedrals are large and well built; and rightly so, as they are the centres to which the villagers come for feast days. The villages in China have no shops and all wares are bought and sold only in the towns and cities, so there is greater communication between city and village than would otherwise be necessary. Then again, a priest settled in a village would be lost to the neighborhood, for there is no exchange of visits between villagers. Hence a missioner in China to be accessible lives somewhat apart from his congregation. This has given rise to the anomaly of parochial residences without congregations. Long-established residences gradually attract conversions in the negihborhood, but the absence of the missioner on his visitations makes conversions at home few and unorganized.

Perhaps the reason for the non-conversion of city-folk is that it has never been given a fair trial. They are harder to reach than villagers because of business preoccupations. How to remedy this condition was the topic of our evening chat. We are better placed than most missioners by our rule of two together, which leaves one missioner always at home base, and even now we can count results from the steady presence of a priest. Of our ninety-nine Catholics in the city of Yeung Kong, seventy-one have been baptized recently. But this is a mere handful in a city of 30,000 souls and the problem is still unsolved.

Fr. Taggart suggested a plan which we shall try to carry out this year. It consists essentially in rousing the apostolic spirit among the Christians themselves. It is the testimony of some old missioners that generations of Christians born in the Faith show less enthusiasm in converting others than do newly-baptized converts. Perhaps this is true the world over. At any rate we ought to make capital of the eagerness of our new converts to interest the pagans.

We plan therefore a local crusade consisting of public prayer for the conversion of Yeungkong city. It will take the form of adoration of the Blessed Sacrament throughout the day by bands of schoolboys, orphans, the women of our Old Folks' Home, and the local Christians. There will be a daily conference bearing on the subject and talks and essays during class hours for the schoolboys. Emphasis on prayer at the beginning of the work will draw down God's grace.

However, it is easy to talk of what we intend doing and we shall be cautious of foreseeing results. This plan of a steady stream of prayer is really but a carrying out of Fr. Price's ideas. He intended to make Yeungkong a Lourdes grotto (our chaptel is dedicated to Our Lady of Lourdes), and to establish a perpetual novena there for conversions. The plan has not been carried out since his death for several reasons, chiefly because of lack of means to instruct catechumens at home base. At present we have a sufficient force to provide systematic instruction and we are more or less able to take hold of a new idea and see it carried out. The parents of our pagan schoolboys and the growing circle of pagan friends in the city will give us material to work on now. The mission

is becoming known and the presence of our sisters with their works of charity and education will attract the city-dwellers. So looking ahead to the coming year it promises at least to be busy enough.

We are gradually getting the chapel in shape, with an eye on improvements to a possible removal to a larger chapel. Our present building is limited to 130 seats and even on week-days more than a hundred of them are filled. Almost any activity here this year will crowd our chapel. The altar and sanctuary rail are finished and are being stained, and the effect will be pleasing. We are using brighter colors than are found in American churches, yet sparingly, and they will soon tone down under our tropical sun. The altar will be a luxury for a mission chapel, but Brother Albert is doing the carving and, like the medieval cathedral builders, feels he must do his best for the House of the Lord.

The merchants in town are putting out feelers as to the date of our convent "house warming". A feast will mean an extra hundred dollars, but the Chinese "tit-for-tat" means a present from each guest in return, not to mention the advertisement such a celebration will give the work; so we are leaning toward assent.

A curious incident occurred in our Old Folks Home last week. One old lady was shrived and anointed and the next day apparently died. Her coffin was bought ($5) and she was laid out in her new burial dress. The Christians gathered as usual to say the Office of the Dead and as they finished the lady opened her eyes and asked for a cup of tea! She lingered on for several days thereafter. It was fortunate she spoke, for funerals occur here within twenty-four hours after death and she had been in a coma for at least ten hours. I'm glad I was not present at the moment, for they might have counted it a miracle and expected me to keep her alive! Her place has been quickly taken by a newcomer. It is a touching sight to witness how absolutely friendless the old ladies are. It is comforting to them to know that their companions at the Home will pray for them and attend their funeral, and that removes the sting of death, for otherwise the Chinese seem more stoical in this matter than do other people.

FRANCIS X. FORD.

Yeungkong, China.

SAYING MASS WITHOUT A SERVER.

Qu. How far is it licit for a priest to say Mass in a public church without a server? If there is no server available, must the priest desist altogether from saying Mass by reason of the fact that the church is a public one? I read something on the subject in the REVIEW at one time which left the impression on me that if a server were not available, a priest might celebrate without him anywhere. Is there such a distinction as a public church forbidding it?

Resp. Yes, a public church, in the sense not of mere locality but implying that the faithful may presently enter and assist at the Holy Sacrifice, demands the presence of a server at Mass in token of observance of the ceremonial which safeguards due reverence. It is an unbecoming sight to have the priest carry the missal, awkward to see him handle the cruets, and inconsistent to hear him appeal to the people present and receive no response apparently.

But a public church in which the required server may not be had, is practically an anomaly, if we remember that a server need not be one who answers the Latin prayers or wears the vestments of the sanctuary. Any male of intelligent willingness and in the habit of assisting at Mass may be called to kneel conveniently so as to remove the missal at a given sign, or to hand the cruets for offertory or ablution at the time required. "Celebrans", writes a recent commentator on the subject (Can. 740-741), "nimis sollicitus ne sit de ministro minus idoneo, nec facile corrigat errores, ne turbet seipsum vel circumstantes aut ordinem missae; sed potius defectus a ministro commissos reparet et verba ab eo ommissa tacite suppleat."[1] And why should not our people be instructed to this effect, so as to keep alive in them the spirit of reverence and the reasons that prompt her legislation? If that be done, there will never be wanting a person ready to come up and assist, as best he can, the celebrant, as he would assist any one else in need of service.

If it should happen, however, that in a church open to everyone, at the time of Mass, none but women were actually present, we have no hesitation in saying that a priest may celebrate Mass without a server rather than abstain altogether

[1] Cappello, *de Ministro in Missa.*

where he has no special faculty dispensing from the obligation of a server. The reason is that women are forbidden to serve in person in the sanctuary; they may answer the responses; but if they do not know them, the same reason that dispenses the celebrant from correcting an unresponsive male server naturally applies here also. It is a case of relative necessity, though a priest is not of course under any urgence to celebrate in the circumstances, as would be the case on a holiday of obligation when he should give the faithful the opportunity to assist at Mass.

"In a public church" means here therefore, in all reason, not so much the edifice devoted to public worship, as the church when it is open to attendants at Mass. A priest obliged to go on a journey or errand of charity who feels the desire to say his daily Mass at an hour when no one can be present to serve, because of an anniversary or special devotion, would in the spirit of the law be justified in celebrating alone; for he gives no scandal to anyone but rather does what the Church desires her ministers to do under normal circumstances.

The following question, which reached us after the above was in type, further illustrates a condition common in the United States, though probably rare enough in countries where the Catholic Church is the popular religion, as in Italy and the Romance countries. Our answer is indicated by what has been said above.

Celebrating Mass without a Server.

Father Charles, a college professor, goes to Cokeville, a village in a mining district, 98 miles away, to take the place of Father Sebastian, the pastor, who is absent. The housekeeper is also away. Father Charles is met at the railway station by one of the parishioners, taken to the pastoral residence and shown a restaurant where he can get his meals. The parish is made up of 130 Polish and Lithuanian families, one English-speaking family, and two English-speaking women — sisters. It is impossible for Father Charles to leave the village on Sunday after saying the two Masses. In the meantime, a heavy snowstorm comes up and cold weather sets in, with no fire in the church. On Monday morning at seven o'clock when he goes to the church to say Mass, Father Charles finds the two sisters and two Polish women, all of whom wish to receive Holy

Communion. As there is no server, he asks one of the women about the arrangement for acolytes and is told that frequently the housekeeper answers the Mass prayers. He is also informed that, owing to the heavy snow and cold that it would be useless to wait for a server. The two women almost faint when he asks them to answer the responses at Mass, and positively refuse to even attempt to do so. The priest speaks to the two Polish women, but soon discovers that neither of them can understand him. Returning to the two sisters, Father Charles learns that there is only one son in the single English-speaking family, but that he is a grown man and has probably gone to the coal mine to work. The ladies cannot give the Father any direction in regard to the homes of the Polish and Lithuanian families, and they inform him that they are both employed in a store and must be on duty at eight o'clock. The train leaves the village at 8 : 30. Owing to a change of cars and a delay of three hours the priest will not reach the college until late in the afternoon. Under these conditions he says Mass without a server.

1. Is Father Sebastian justified in saying Mass with the housekeeper responding?

2. Is Father Charles justified under the circumstances in saying Mass without a server? H. K. S.

TWO VERSIONS OF THE "VEXILLA REGIS".

Qu. A few days ago a copy of the St. Gregory Hymnal by N. A. Montani was sent to me. Among the Holy Week Services I find the "Vexilla Regis" with a number of changes, v. g.:

Vexilla Regis prodeunt:
Fulget Crucis mysterium,
Quo carne carnis Conditor
Suspensus est patibulo.
Quo vulneratus insuper
Mucrone diro lanceae,
Ut nos lavaret crimine,
Manavit unda et sanguine.
Impleta sunt quae concinit
David fideli carmine;
Dicens: in nationibus
Regnavit a ligno Deus. etc. etc.

Are these changes authorized? PASTOR.

Resp. Practically two versions of the hymn "Vexilla Regis" are in use in the liturgy of the Church. The *Graduale Romanum* (1908) gives one; the *Officium Majoris Hebdomadae* gives another. Both have the official approbation of the S. Congregation.

FRAUDULENT INCOME TAX RETURN.

Qu. If an individual makes a continual fraudulent income tax return and refuses to pay any income tax whatever, though able to do so, can a confessor oblige him to restitution?

Resp. For centuries theologians have been divided on the question as to whether laws imposing taxes bind in conscience with the obligation of restitution. One opinion [1] holds that tax laws such as the Income Tax Law bind in conscience with the obligation of restitution (i. e., in commutative justice), because (1) the State has a right to impose such taxes to attain its legitimate end; (2) the Income Tax Law is a just law and, despite some inequalities, distributes the burden of taxation in just proportion. (3) The tax is demanded by the State and a definite quota is fixed. (4) A citizen, therefore, who makes a fraudulent return inflicts an injury on the State by depriving it of its just due, and also inflicts an injury on his fellow citizen by increasing their burden of taxation. He is therefore bound to make restitution, either to the government directly; e. g., by buying and destroying bonds, or indirectly, to the poor.

The more common opinion among modern authorities is that the laws by which incomes are taxed do not bind in commutative justice with the obligation of restitution.[2] The Income Tax Law is generally regarded by them as a penal law. The State is content with the right to secure possession of a certain portion of an individual's income, and he is bound to restitution only when by bribes or threats he induces or compels the officials of the State to approve a fraudulent return. The right of the State is not violated by an action which affects the property which does not yet belong to it. The acumen of an individual, as it were, is pitted against the tax machinery of the State. Sales of stocks and bonds must be recorded, the names of all who earn incomes over a definite sum must be submitted, the returns are scrutinized by trained men to detect frauds, and, in general, elaborate means are taken to secure to the State the amount of the tax. A person called upon to

[1] Lehmkuhl, I, 1171; Tanquerey, II, 251.

[2] Waffelaert, II, 418; Vermeersch, *Quaest. de Just.*, 125; Genicot, II, 572; Ferreres, I, 874.

make an income tax return is bound either to make the return in accordance with the law or submit to the fine or imprisonment attached to the filing of a fraudulent return. He may and undoubtedly does sin against truth or, in case of an oath, against religion, but he has not committed an act of injustice obliging him to restitution. The example is given of a man who conceals his property lest a poor man in extreme necessity appropriate it. The poor man has a right to take it, and if he gets it may consume it, but no one would accuse the person concealing it of injustice either to the poor man or to the one from whom the poor man finally secures it.

A person who files a fraudulent return does not assume his burden of taxation, but the government has means of compelling him to do so without regard to any obligation in conscience. He causes the burden of taxation to be increased for others, possibly, but he takes the risk of paying the tax or submitting to the obligation of a fine which will yield more than the amount of the tax. We are no further advanced in this question than St. Alphonsus, who after reviewing both opinions dismisses the question by saying: " Sapientioribus me remitto ".

A penitent, therefore, should be urged to pay his share of the income tax; he should be urged to make restitution if he has avoided the tax; but a definite obligation of restitution cannot be imposed upon him, nor can absolution be denied if he refuses to make restitution.

IMAGES OF UNCANONIZED SAINTS IN CHURCH WINDOWS.

Qu. Is it permitted by the canons of the Church to place in the window decorations of a church or chapel where Mass is publicly celebrated the images of holy persons like Teresa of Lisieux, the Carmelite nun popularly known as " The Little Flower of Jesus "?

Resp. Yes, provided these images are placed there merely as aids to piety or as historical illustrations of devotion. In order to distinguish such purposes from that of an invitation to offer public honor to persons not yet canonized or beatified, the canons prohibit the exposition, in churches, of such persons with the distinctive marks of sanctity, such as a halo, nimbus, or rays, by which the " Beatified " or " Canonized " saints are traditionally recognized. Canon Law (Can. 1277)

ordains: "Cultu publico eos tantum Dei Servos venerari licet qui auctoritate Ecclesiae inter Sanctos vel Beatos relati sint."

A distinction is moreover made with regard to the public veneration accorded to "Beati" and "Canonizati". The former cult requires a special concession from the Sovereign Pontiff who permits the use of consecrated altars with a Mass formula, and office of the canonical hours, to certain communities or dioceses in which the "Beatified" claim special veneration owing to their respective origin, domicile, or missionary activity; whereas a "Canonized Saint" has the sanction of liturgical honors throughout the entire Church. In the case of persons like "The Little Flower", who died in the odor of sanctity, this stage has not yet been reached, though it is in process. Since however their images, and the historical incidents which illustrate their virtues, are an aid to devotion, they may be used, just as symbols are used in the decoration of churches and sanctuaries, to direct the thought to their purpose of sanctification. This is quite clear from a decision of the Sacred Congregation of Rites, which, in answer to the question "whether the images of men and women who died in the odor of sanctity, but who are not yet beatified or canonized, may be pictured on the walls or the windows of public churches?", replied in the following terms:

> Imagines virorum ac mulierum qui cum fama sanctitatis decesserunt, sed nondum Beatificationis aut Canonizationis honores consecuti sunt, neque altaribus utcumque imponi posse, neque extra altaria depingi cum aureolis, radiis, aliisve sanctitatis signis; posse tamen eorum imagines vel gesta ac facta in parietibus ecclesiae, seu in vitreis coloratis exhiberi, dummodo imagines illae neque aliquid cultus vel sanctitatis indicium praeseferant, neque quidquid profani aut ab Ecclesiae consuetudine alieni.—S. R. C., 27 August, 1894 (*Decret. auth. 3835*).

Whilst therefore images are not to be placed on the altar, unless it be in a secondary position that admits of no suggestion of public cultus, they serve a devotional purpose if presented without distinctive marks of canonization and apotheosis. Where the image is novel (*insolita*) it is well to consult the Ordinary of the diocese before introducing it, even in cases where the repute of sanctity seems established. This is in

accordance with Canon 1279 of the new Code which reads: "Nemini liceat in ecclesiis etiam exemptis, aliisve locis sacris ullam *insolitam* ponere vel ponendam curare imaginem, nisi ab Ordinario loci sit approbatum."

THE QUESTION OF ABORTION UNDER THE NEW CANON LAW.

Qu. Abortion, *effectu secuto,* is a reserved sin.

At what period in practice after cohabitation will ejection from the womb be termed abortion, so that faculty to absolve from the reserved sin must be obtained from the proper authority?

Does, for example, recourse to a doctor, say within two or three days, or within two or three weeks, or when, with the result that an ejection follows, constitute a reserved sin of abortion?

Is washing the womb or the use of drugs within a day or two after cohabitation also abortion with reservation attached?

Resp. As it is presumed in the above question that the intention to procure an abortion is present, the difficulty lies in the "effectu secuto". There is, of course, a grave sin committed, but in order to incur the censure the words "effectu secuto" must be strictly verified; i. e. there must be definite evidence that the means employed have caused death to a living fetus. After the first three months of pregnancy, the life in the fetus may be certainly discerned by the "quickening" sensation within the womb, experienced by the mother and by listening to the palpitation of the heart of the fetus. During the first three months, however, no certain signs are present. The cessation of the monthly periods, increased tenderness in the breasts, and some enlargement of the womb (¼) may be considered as presumptive signs, but not such as to insure the certainty which the words "effectu secuto" demand. The proof, therefore, that the means employed have had the effect of killing a living fetus must be sought in the ejection from the womb. In the early period of pregnancy the fetus is extremely small (one inch in length at the end of the eighth week) and difficult to distinguish as such. The censure, then, in the early days or weeks of pregnancy, would only be incurred when the doctor or some other competent person, perhaps the mother, could distinguish in the ejection from the womb a fetus which had been deprived of intra-uterine life by the means employed.

As there can be no definite knowledge that conception has taken place within a day or two after intercourse, no censure is attached to this action; although, by reason of the evil intent, it may be gravely sinful.

MISTAKEN SPONSORSHIP AT BAPTISM.

Qu. Would you kindly give a solution of the following case, which has been the cause of some discussion.

Two women who have given birth to children are in the same room in a maternity hospital. The infants are kept in the separate "Baby-ward", properly tagged. One of the women is a Catholic, the other a non-Catholic.

After a few days the relatives of the Catholic mother call at the hospital for the baby, in order to have it baptized in the parish church; they are to be sponsors. The nurse in charge at the time, being very much occupied for the moment, hurries into the "Baby-ward" and shortly returns with the child, which is duly taken to the church and baptized. When the relatives return to the hospital the nurse happens to consult the tag and finds that they had taken the baby of the non-Catholic mother to be baptized. They are not at all disconcerted, but promptly take the other baby to have it baptized and again they stand as sponsors.

The question is whether these Catholic relatives are under any obligation as sponsors toward the child of the non-Catholic mother. Does the fact that the baptism was valid impose on them the obligation of sponsors?

Resp. Among the conditions required for *valid* assumption of the obligations of sponsorship at Baptism is that the person acting as sponsor have the intention of assuming and, as far as in him lies, fulfilling the responsibility imposed by the office. Furthermore, it is required that there be some sort of consent on the part of the catechumen or the parent, tutor, or other competent authority, to the relationship established by the solemn act between the baptized person and the godparent. Where this double condition does not exist there is no responsibility in justice.

Nevertheless, the fact of the accidental intervention which caused the Catholic friends to present a stray child for baptism, though they were unconsciously in error regarding its identity, establishes a bond of charity between them which should lead to their seeking means to keep alive in the child the grace which

they procured for it. If the non-Catholic mother could be made aware in a friendly way, that her child was baptized, and of what this involves, it might bring a blessing to her in a desire to receive the instruction of the Catholic truth not only for her child but for herself also. If she is likely to resent the mistake, and is therefore to be kept in ignorance of it, a friendly relation between the two mothers might still offer opportunities later in life of giving the baptized child of the Protestant mother the inheritance which the Catholic friends unconsciously procured for it.

FRANCISCUS OR FRANCISCE?

Qu. In the article "Leaves from a Medical Case-Book" (p. 55 of the January issue), the nominative "Franciscus" is used in the form of conferring Baptism. Is this a mistake for "Francisce"?

Resp. The Roman Ritual merely states that, since a name is given to the newly baptized as a token of regeneration, the priest is to take care that it be not a pagan name but one of the Saints, so as to suggest thereby the imitation of holy example. In the early ages catechumens were required to give in their names and to have them inscribed on the registers of the church for some time before baptism. The mention of the name as a preamble of the baptismal form is not essential, however. The Roman Catechism of the Council of Trent simply says: "To the person baptized is given a name". In the story referred to, it is not the priest who baptizes, but a young physician. Assuming that he knew his Latin grammar, and acted in an emergency without the customary instruction given to theological students of the Ritual, he might easily have used the name as a subject indicating the Saint whose patronage he desired for the dying patient, and not as an address in the vocative case. In that event he would assume that the name did not belong to the patient until after baptism, as the Council says: "To the person baptized is given a name". But why not allow a lapse of grammar which would be quite intelligible in the situation?

Ecclesiastical Library Table

PSYCHOLOGY AND HYMNODY.

The Psychology of Teaching is fairly exhaustive in current literature. A recent large volume on *Psychology and Preaching*[1] was noticed in the REVIEW[2] "Library Table". The bridge that both connects and separates Teaching and Preaching has been traveled over by a volume on *The Pedagogics of Preaching*.[3]

Sacred and profane songs, in their own sphere of human thought and emotion, often assume the office of Teacher without the accompaniment of ferule and blackboard, and at times that of Preacher without pulpit or customary suit of solemn black. "Let me make the songs of a nation", etc. They, too, should have their Psychology—and an essay toward that desideratum, an essay both theoretical and practical, has just appeared in *Folk Love: A Union of Religious, Patriotic and Social Sentiment*.[4] In the eleven pages of *Explanation* which precede the collection of original songs wedded to favorite airs, we find the theory exemplified in the songs or hymns:

> Song has infinite possibilities of which the masters of music have used but few. It cannot be said that we do not have songs nor that the superior fail according to the standards of the time in which they were written. But thought changes and with it song must alter its form.
>
> What is the new thought to which song must give expression and what are the requirements it must face? It takes a bit of philosophy

[1] Gardner, *Psychology and Preaching*. New York: Macmillan. 1918.

[2] June, 1920, page 707.

[3] Mark, *The Pedagogics of Preaching*. New York: Revell. 1911.

[4] By Simon N. Patten. New York: Huebsch. Copyright 1919 and 1920. "This edition is a revision and enlargement of 'Songs of America' and 'Advent Songs'." The motto, apparently, of the book is a quotation given on the title-page from one of the songs:

> "In vain we lift our voice in song,
> In vain we strive to rise;
> Unless we journey with the throng,
> With them reach Paradise."

It is sufficiently obvious that the general theme is social service. Who would refuse sympathy with that ideal? But it does not need the support of such disputable dogmatism as is embodied in the motto.

to answer, since a change has come in national psychology, as well as in thought. The old stimuli have lost their force, old entrances to the soul have been blocked; new methods of approach must be sought. This is not to be wondered at when we see the great vironal reconstruction which modern advance has made. The race has moved from a southern to a northern habitat; our thought processes are controlled by those who work and not by those who exploit; leisure and white hands are no longer a badge of honor; men of muscle override those of delicate sense perception. Hence a transformation of society from a patriarchal basis to modern mob democracy which must be raised by its own impulses and not by defective leisure class traditions.

"Viron" is an old word come into newest use. It must be withal a popular one, since some of the songs in the volume employ it, and the phraseology of popular song must above all things be wholly intelligible to the singers. We find it, for instance, in the first line of the song entitled "The Forward Look" (page 19), which is set to the melody of "John Anderson, My Jo":

1.

Behold my looming viron,
God's glory all around,
Where genial people gather,
Where brother love is found.
Thy majesty and splendor,
Thy grand inspiring view,
Fresh courage and decision give,
Ennoble all I do.

2.

Thy broad enchanting vista,
O paradise of joy,
Where life unfolds its beauty,
Where noble deeds employ,
Reveals in novel grandeur
What word cannot impart,
All nature, world and star combine
To make thee what thou art.

3.

Thy field by forest bounded
Has seen no martial foe,
Thy children are not hounded
By poverty and woe.
Thy temples gleam a beauty
No morning ray surpassed,
Thy arches were by God designed,
By Him thy gates were cast.

4.

On those who yearn Thy beauty,
This viron, God, bestow,
Where love is all-embracing,
Where men Thy spirit show.
With more expanse than ocean,
With brighter light than day,
Thy smile becomes our recompense,
Our sole abiding stay.

5.

Thro' grove and temple lead us,
By palm and rosetree lined,
Whose beauty would enchant us,
Firm to Thy service bind.
To know Thee God and Father,
We seek this lovely land,
O help us to Thy aerie climb,
Aye in Thy love expand.

The viron[5] or environment, the full circle of any human vision anywhere on earth, seems here to be a sort of earthly paradise, made such both by the inexpressibly beautiful charms of earth and sea and sky which have been so often sung by the poets (by none more tenderly than by Wordsworth:

> The summer comes and goes,
> And lovely is the rose:
> The moon doth with delight
> Look round her when the heavens are bare—
> Waters on a starry night
> Are beautiful and fair.
> The sunshine is a glorious birth—)

and which the social reconstruction heralded in its accomplishment by Dr. Patten[6] would enable all human beings to enjoy aright ("My heart leaps up when I behold A rainbow in the sky!"), so that Peter Bell would long since have become a thing of the past. But the viron would be more than this—for it would include in its circumscription only "genial people" imbued with "brother love."

The illustration of the viron has served also to sound the keynote of the gospel preached in this little volume. Social reconstruction; the banishment of wars by the use of "The Last Weapon" (as an accomplished authoress entitled her anti-war book), the weapon of Love; swords beaten into ploughshares; peace reigning everywhere triumphant; housing conditions adequate, sanitary, comfortable; wages correctly based and given without ill-grace; the Fatherhood of God and the Brotherhood of Man no longer a far-off ideal but an accomplished fact.

But to our *Explanation* once more:

[5] Viron may be, for aught I know, a commonplace in the language of social uplift, and therefore not unfamiliar to those of the commonalty who listen to that language or read it in their favorite periodicals. It may appear strange to others, nevertheless, and the more so as the Refrain in another of the songs ("Mighty Maker of my Soul") employs the popular word *plaza*, perhaps as a concession to the interest of "the man in the street":

> "God, my temple evermore,
> Thine the beauty I adore. . . .
> Countless ages yet to come,
> May Thy plaza be my home,
> May Thy plaza be my home."

[6] Dr. Patten, a veteran sociologist and economist, and the author of many volumes in these fields of modern thought, has died since this paper was written.

Ancient civilization was controlled by men of acute sensory perception, while with us a motor type have acquired an undisputed supremacy. The slaves of yesterday are the masters of to-day, while the masters have sunk to the rôle of fault-finding critics. This means that work is the only honorable means of survival and its agent is the arm that strikes not the nerve that shocks. Even the faces of men have altered to meet this situation. If the lower jaw recedes behind the upper the type is sensory; if it projects, the motor predominates. Men are either sense-dull or sense-acute, the jaw and the cheek are their indices.

This seems a long way from the problem of song, but the transition is easily made by a change of language. Songs are of two sorts, wish songs and shock songs. Wish songs have no unity except that which lies in the background of the subconscious. There is always something coming through which is never quite expressed. Vague and hazy when measured by sensory standards, inadequate when judged by the canons of logic, they have an unreality to the sense realist and a dull color which seems to indicate a lack of beauty. Dreams are not facts nor are they pictures. They are yearnings of what is below the sensory level, wishes that are never fulfilled, cravings which the vision can never satisfy. Songs are truly songs only as they reflect the subconscious, which the senses are always trying to thwart and suppress. Poetry may be sensory reflecting fore-conscious activity, but song is sound, not color. It voices a lower, more primitive level where emotion is stronger but less definite than the world of color and words. They are the superstructure needed for adjustment, but not the soul that beats a wild, untamed pulse.

The author does not relish Christian hymns: "Hymns are not dreams, but shocks. They shame but do not evoke. Assuming an internal badness which only self-denial and sacrifice can alter, they convert by fear and dread, not by subconscious emotion." Let us penetrate just a little further into his argument:

A shock differs from a normal thought movement in that it starts from a sudden sensory impression. A typical shock is the reaction caused by the appearance of a snake. Lions, tigers, bears and wolves have each in turn been the cause of nervous reactions. Thunder and lightning, sudden death, war-whoops and savage foes act as further stimuli, which in civilization are augmented by misfortune, woe and tribulation. The bad always comes in some sudden sensory form. It sets our frame on a quiver and centers all our energy on relief. Such concentration of energy and suppression of natural impulse are

necessary in a primitive world where danger is only a yard away. Shock thought in poetry, in oratory, in state and religion was necessary to our badly-visioned forebears and created safeguards from local and tribal ills. It is, however, as abnormal as the world in which they lived.

Sense acuteness and nerve shock, which in its more pronounced form we call shell shock, thus had a legitimate origin, but should have been displaced when the viron permitted a normal life. This we have done, partially at least in our personal life, but not in national affairs nor in religious appeal. Patriotism is based on hate aroused by invented atrocities, while religion shocks with its bloody pictures and over-wrought misery. . . .

In national songs and church hymns shock elements are not only prominent, but their very essence. Crude and effective, we may expect a resort to them in every great crisis. But there are intervals—growing intervals—between crises; in these we should strive to make emotion move along normal channels. We will then realize the importance of wish songs which evoke instinctive yearnings and posit goals from which shocks and fears hold us back. There is no compromise betweer the two methods of promoting goodness. A road lined with terrors does not lead in the same direction as that along which the yearnings of our life-pulse prompt us to go.

Is Dr. Patten thinking of Methodist revivalist songs? Solomon's philosophy of spoiling the child by sparing the rod has been again largely invoked by desperate schoolmarms whose training in the recent philosophy of education had induced them to forego its use. But perhaps children represent the "primitive" spoken of by Dr. Patten. Men, however, are but children of a larger growth in many moral respects; and minatory laws, exemplary punishments, in civil life, as well as armies and navies in international relationships, have not been, and mayhap cannot be, dispensed with. The fear of the Lord is still the beginning of wisdom; and the human soul—each human soul, not Humanity in the mass—has its long road to travel before it attains that perfect love that casteth out fear. Dr. Patten's dream of the idealized viron that shall come with a completed social reconstruction has been very often realized for particular souls in the history of hagiology. No finer example of the songs of Love can be found in literature than those wondrous *laude* of Jacopone—especially his *Amor de caritate*—which overwhelm us with the holy frenzy of Divine Love. Such elect souls are not typical

of humanity at large. Moral perverts have not become such through the sentiment of fear injected by hymns. And there is, alas! still room for the thought of Burns—the fear of hell is the hangman's whip to keep the wretch in order.

But how is the change to be made from the traditional methods of hymnody into the newer processes?

> This, however, is more easily said than done. . . . Mutations may be necessary, but slow variation more often attains its end. This thought should not keep us from examining into the process from which variation arises, nor from studying the direction in which it moved. We get this by a shift of emphasis from the rhyme words at the end of the line to its initial beats. Rhyme words in English are commonplace and weak. In other languages strong words have a weak vowel syllable at the end. Their emphasis is thus on the penult. These final syllables we have cut off. The result is that strong English words seldom rhyme with each other and still more infrequently do they have a penult accent. They should be put as near as possible to the beginning of the line and the smooth material thrown at the end. If this is not done, the only way to obtain a strong effect is to resort to free verse.
>
> This gives a start on the mechanical side, but does not reach the heart of the difficulty. Strong words have a double meaning, the superficial sensory content and a subconscious urge to action which their sound evokes. The subconscious is color-blind, but has acute reactions to sound. Between the two there is usually a conflict, color being the index of external adjustment and hence negative as to action, while sound excites a vague and mystical muscular response. We hear the call of a voice, but do not know which way to turn. It evokes movement away from the known into the realm of the unknown.
>
> Another subconscious peculiarity is its lack of discrimination of number and time. It deals in wholes, not in units. As soon as we say horses, cows or stones we have deserted its domain and gone over into the sensory field. The senses give definite units, the subconscious deals only in unbounded realms. This vagueness and lack of discrimination takes from words their shock stimuli. What is lost must be made up by the rhythmic movement which song alone can give. When the two are combined the motor wins recognition.

An illustration of the theory is unquestionably in order here —and Dr. Patten proceeds to furnish one by contrasting the words of Charles Wesley's famous hymn, "Jesus, lover of my soul" with his own hymn built after its structure. He gives

only the first line, supposing on the part of his readers a sufficient familiarity with the hymn of Wesley. It may not be amiss, nevertheless, to give both Wesley's original and Patten's reconstruction here:

Wesley.	*Patten.*
Jesu, Lover of my soul, Let me to Thy bosom fly, While the nearer waters roll, While the tempest still is high: Hide me, O my Saviour, hide, Till the storm of life be past; Safe into the haven guide, Oh, receive my soul at last.	Mighty Maker of my soul, Ageless, gageless Thy control. Starry splendor, forest green, Everywhere Thy hand is seen. Cloudless, perfect is the day When Thy spirit shows the way, Black, tempestuous is the night When I lose Thy oversight.
Other refuge have I none, Hangs my helpless soul on Thee; Leave, ah! leave me not alone, Still support and comfort me. All my trust on Thee is stayed, All my help from Thee I bring; Cover my defenceless head With the shadow of Thy wing.	Soul perfection is my choice, In Thy wisdom I rejoice. Through fond service of my kind Would I genial pleasure find. Boundless joy and liberty Would I give humanity. Love and peace would I enthrone, Thee adore and Thee alone.
Plenteous grace with Thee is found, Grace to cleanse from every sin; Let the healing streams abound; Make and keep me pure within; Thou of Life the fountain art; Freely let me take of Thee; Spring Thou up within my heart, Rise to all eternity.	Make me firm to do Thy will, All Thy statutes to fulfil. Sure of hand and pure of heart, To my soul Thy zeal impart. Though Thy service brings me pain. Sweet the solace I would gain. What to me Thou freely gave. From defeat will others save.

It was assuredly a bold adventure—to request comparison of the tender hymn of Wesley with the vague solace to be found in giving humanity "boundless joy and liberty." Howbeit, let us listen to the comment:

A well-known hymn starts:

"Jesus, lover of my soul."

These and the following words create one of the most concrete religious pictures in our language. If we start, as I do, with

"Mighty Maker of my soul",

we use indefinite words having no sensory counterpart. A painter would fail if he tried to translate them into color. The revivalist would find that they had no shock value. People hearing them would not rush toward the mourners' bench. Yet "Mighty Maker" has a vague meaning that appeals as does thunder or the roll of the ocean.

The reason in all these cases is the subconscious activity. Our

hearts beat, our muscles contract. Our sense of direction, our guides and our ends all reside in our fore-consciousness, and hence all movement gives us relief, but takes us nowhere but to vaguely-seen dream ends. Put such words to music which throws the accent forward in the line and a powerful effect is produced, but when put at the end with its emphasis of rhyme words the motor effect is lost.

We have little music which creates motor effects because it is not so badly needed in other languages from which our songs are copied, nor have we original music with which to express our own needs. The music of songs fitting lines of seven syllables, four of which are accented, will do this, but of these there are too few to meet the needs of the present situation. Other forms break down when sung because the accents are on the wrong end of the line.

Dr. Patten thinks "the song just mentioned is a good example of strong words rightly placed early in the line":

To show how it weakens the sense I will put the thought of Wesley's hymn in a converted form having weak words at the start and a prolonged thump on the rhyme words that end:

My soul is loved by Jesus,
Alone I helpless roam,
Lest Satan wild should seize us
Beneath thy wing we home.

All the strong words are rhyme words and at the end of the line. The musician increases the shock effect by running the third line in high notes, raising *wild* to a shriek. Such is the way our hymns are formed.

It is somewhat difficult to follow the argument of the illustration just given, for the double reason that the metre is changed (iambic being essentially weaker than trochaic) and that the tune which raises *wild* to a shriek is not mentioned. In addition to this, the thump at the end of the lines is not greater in the quatrain than in the long hymn of Wesley and its counterpart by Patten, unless indeed the unspecified tune should give some undue accentuation here.

Space limitations will not permit of a fuller quotation from the argument than some fragments of special interest. The author indicates several difficulties in the way of reform. For instance, number and tense should be avoided so far as may be, for they obstruct motor expression. Articles and connectives give trouble: "*The* house or *the* field are sensory pictures while house and field may be applied to any building or enclosure", and thus "words are degraded into specific mean-

ings". The author—perhaps unconsciously—exemplifies this difficulty in his own songs, wherein he employs "the" often enough, as well as "and" (e. g., in "My Fatherland", page 72; lines 5, 6, 7, of "Mighty Maker of My Soul", quoted above).

Descriptive allusions, declares our author in other words, ought to be vague enough to apply to many things or places, yet vivid enough to make an abiding impression. "A friend once asked me if I had ever been in Hartford. I replied 'No, and why the question?' He said having read my 'Product and Climax' he thought the street description applied accurately to his home town." Dr. Patten felt more complimented than if his friend had praised his literary style.

Again, the hymns written by the author of *Folk Love* express his view of "the way in which thought must go in the endeavor to create a greater emotional value." He illustrates this by an anecdote. To a reformer he once suggested a song as a help in a certain city campaign. "We don't want song" was the reply; "we want facts and arguments." Dr. Patten comments: "They had them galore—striking facts and forceful arguments—yet went down under an adverse majority of 40,000."

There are a few words of interesting comparison between the songs of the Civil War and those of the World War:

> Just now there is a further need of national songs because of the misuse that has been made of our national anthem during the late war. Despite its words it has become the emblem of tyranny because of the force used to make people sing it. Liberty and oppression will not mix. No free people will continue to sing songs against their inclination.
>
> It is interesting to observe the difference between the spontaneity of the songs of the Civil War and those of the late conflict. Then there was no song censor. That survived which reflected the popular mood. Now the new is excluded by the rigid action of over-zealous committees or officials. It is lamentable that so little has come either in song or amusement from the vast expenditure which was designed for these ends. The situation was controlled by song and amusement antiquarians or by domineering patriots who were satisfied if the public tread the stony path of our ancestors and felt their hates, passions and modes. We have thus gone back a century and need a song revolt more than ever.

In my endeavor to present some of the argument of the book,

I fear I have denied my readers the pleasure of sufficient extracts from the songs which are intended to illustrate the theory. Here is one, "The Cry of the Landless". It is set to the air of the *Marseillaise*:

1.

Awake, O Britain, break the truce
That gave all land to others' use.
Shall we remain forever bound,
Without the right to use the ground
Our sturdy sires age-long did reap
And for their children strove to keep?
Alas, the bitter truth will show
What fathers wrought to others go.
To this, O brother, what say you?
For what was England made,
With all its sun and shade—
Must we forsake in search of bread
The land our fathers fed?

2.

Undaunted Sons of Erin, speed
The freedom Irish people need;
Time's reeking yoke asunder break,
'Tis now your masters' turn to quake.
The land is yours, the field, its fruit
And all that brings to good repute
The Emerald Isle whose ampleness
Alone her children should possess.
To this, O brother, what say you?
Shall all go out as rent,
In idleness be spent,
While misery and toil remain
To swell the landlords' gain?

There are two more stanzas—but the length of the stanza is great, and the quoted ones must suffice.

To the favorite air by Dykes for Newman's "Lead, Kindly Light", the author sets Newman's own hymn reconstructed in a way that will surely grate on the sensibilities of Catholics and Protestants alike (page 17). The same criticism will apply also to "Democracy Triumphant" (each stanza preceded by three Alleluias and followed by one Alleluia) set to the tune of *O Filii et Filiae*, although in no way imitating the original words. And to think of "The Portuguese Hymn"—(so is the *Adeste Fideles* tune most frequently styled)—as a musical setting for the suffragist "Hail! Woman Triumphant" (which, by the way, meets the difficulties of its theme quite satisfactorily!).

With some limitations, Dr. Patten might be considered a "pacifist" (word of curtailed coinage!). He has bravely selected what he terms a "German Melody" for "The Peace of Jesus":

1.

Thy love, O Precious Saviour,
Thy tender, thoughtful care,
Thy blameless life and courage
We all would gladly share.
Where human hearts are beating
And striving for the right,
There Thou art fondly seeking
To lead them to the light.

3.

War-loving folk still clamor
The victor's badge to show,
But nobler far the grandeur
Than kindly deeds bestow.
Our honor needs no battle,
Our fortress has no wall;
What if our foes are banding,
Our God is God of all.

My readers may possibly recall [7] the somewhat quaint alterations made in Protestant hymns by the late P. E. Bishop of Utah, Franklin S. Spalding. He hated warlike metaphors and changed "Onward Christian Soldiers" to "Onward Christian Workers"; "Go forward, Christian soldier" to "Go forward, Christ's explorer"; "Stand up . . . ye soldiers of the Cross" to "Stand up . . . ye thinkers true and brave", and paralleled the stanzas of the original hymns with those of his own composition. Dr. Patten uses the tune of "Onward Christian Soldiers" for a peaceful hymn entitled "By Jesus Led" (page 56), and for another hymn which he entitles "The Social Call", and changes "The Son of God goes forth to War" into "The Son of God goes forth in love".

Yet "America Forever" (page 70) and "The Volunteer" (page 80) are stirring war songs. Also, despite the frequent calls to universal brotherhood and denunciations of whatso may tend to keep nations and peoples apart, one notices the epithet "Hun". It occurs in the Easter hymn of Christian peace, the *O Filii et Filiae*—not in the words of the original text, of course, but in the tune which ought to be inseparable, at this late day, from its original text. Our author uses the tune for "Democracy Triumphant":

Alleluia, Alleluia, Alleluia,
Democracy its goal has won,
Defeats the faithless, brutal Hun.
Autocracy its race has run.
Alleluia!

That is beyond comment. Again it occurs—curiously enough—in "Liberty", set to the tune of "Austrian Hymn" (!):

Will Supreme from heaven descending
Save us from the brutal Hun,
Help the nation in defending
What our fathers nobly won. . . .

Yet in the "Call of Love" (page 45) we read:

Come nearer, brother, nearer me,
Where nought divides my soul from thee.
Diverse are we in race and speech,
In every doctrine men may teach,
Yet when in comradeship we band
And each the other understand,
In glee we throw our hate away,
That love may sway, that love may sway.

[7] Cf. the REVIEW, May, 1920, pages 592-594.

Walt Mason might comment: A curious "call of love" that claims we nearer come by calling names.

Only some of the limitations imposed by the new psychology on the freedom of expression and choice of rhythmic forms traditionally permitted to poets have been alluded to in the present paper. The *Explanation* furnishes still others. Accordingly, the songs or hymns in the little volume of Dr. Patten must not be estimated by the older poetical standards. His Pegasus has been cabined, cribbed, confined by many considerations that are very alien to older hymnodal concepts.

The appeal is made to "modern mob democracy", which must be "raised by its own impulses and not by defective leisure class traditions." Popular tunes are therefore freely employed, although occasionally more "classical" melodies are used. Words or phrases sometimes creep in which are indeed far removed from the language of poetry but which mob democracy will perhaps relish. There is, for instance, the "plaza" already signalized here;[8] the "grouchers grum" (page 8, stanza 2) and the prayer in the Refrain of the same song, "Help us, God, to move along"; the "Hooray, Hooray" (page 11, 4th stanza); the appropriate rhymes *glum, chum, slum* in "The Blight of Rum" (page 39); and "The gang's all here" (in the Refrain, page 70).

If mob democracy is to be raised by its own impulses, the motive should be supplied—vaguely but vividly. The too-frequent attitude expressed by "Let George do it" is doubtless met by (page 14):

> Heed the call of service, brother,
> Be to duty ever true,
> Glow with rapture for each other,
> World with rosy garlands strew.
> Take the path the heroes trod—
> Serving man is serving God.

And the mental outlook visioned in a legend which I once saw scribbled in chalk on the walls of a factory: "Who was the guy that invented work?" is corrected by a line in the last stanza of "The Promised Day" (page 38):

> All work is joy, no cares dismay.

H. T. HENRY.

Catholic University of America.

[8] See footnote 5 *ad fin.*

Criticisms and Notes

THE RELIGION OF THE PRIMITIVES. By the Most Rev. Alexander Le Roy. Translated by the Rev. Newton Thompson. New York: The Macmillan Co. 1922. Pp. x—334.

We had occasion to review Bishop Le Roy's *La Religion des Primitifs* on its appearance several years ago and we are glad now to welcome the present translation of what has come to be widely recognized as an authoritative treatise on the religious beliefs and cults prevalent among the leading native tribes of Africa. The author brought to his work twenty years of personal experience as a missionary amongst the Negrillos and the Bantus. He came to these "primitive" peoples, as he confesses, with all the popular notions respecting their lack of religion and morality, of family life, their stupid adoration of animals, trees, stones; but he lived long enough in their midst to unlearn most of his prejudices and to learn instead that together with the superstitions, myths and legends, which have grown in their life as a parasitic excrescence, there is in the soul of the "primitive", if you live close enough to him to realize his genuine convictions, quite an unexpectedly pure conception of a supreme being to whom worship is due; a future life; and a moral code.

In using the term "primitives", the author does not take for granted with the evolutionists either that the savage represents the primordial type of the human race, or that the actual religious beliefs and cults of savage tribes are identical with those of early man. He takes nothing for granted. With Dr. Fairbairn he believes that "savage races are as ancient as the civilized ones" and that "they no more deserve the name of primitives than we do". The Bantus or the Negrillos may not, probably do not, represent the primitive state of the human species. Humanity, the author conceives, as advancing since its infancy toward an "integral civilization" which may indeed be not unlike the rainbow toward which children stretch their unattaining hands. "But in this long procession of mankind through the ages, families, clans, tribes, peoples, races do not present a straight front. Some march ahead, some stop, some retreat, some scarcely seem to move at all." The latter he calls the "primitives". On the march toward integral civilization all set out together: "but on the route some untoward occasion, some obstacles, some misfortunes have delayed them: they have lost their direction and perhaps never will overtake us. Undoubtedly they do not represent humanity exactly as it was at the time of its origin: but of all the peoples composing the human race, these are nevertheless the ones who seem to give us the most reliable image of the past." The Australian

savage of to-day differs as regards civilized arts and manners *toto coelo* from the Athenian of the age of Pericles. Yet it is to the former, not to the latter, that you would apply for the more rudimentary, the more primeval, notions on religion. And so, as the author maintains, "it is by turning to these 'backward' people that in all probability we have the best chance, perhaps not to discover in their beliefs and practices the original religion, but at least to extract therefrom certain elements that will aid us toward this discovery".

Although the author has drawn mainly on his own experiences among the African primitives, notably the Pygmies, supplemented by the experiences of his fellow missionaries, he evidences throughout his familiarity with the whole field of the related literature, discordant from as well as consonant with his own opinions. Of special interest and of apologetic value is the chapter in which the various religions of the primitives are intercompared. The conclusions here reached are particularly important. The "religious phenomenon" is universal. Even so pronounced a rationalist as Reinach declares that "man everywhere and at whatsoever period we observe him is a religious animal: *religiosity* is the most essential of his attributes, and no one any longer believes . . . that quaternary man was ignorant of religion". Moreover, a thorough comparative study of religions brings out the fact that there is a basal unity pervading them all. The principal elements are identical. The differences are external and adventitious, resulting as they do from varying racial or national temperaments or external environments. "And this", as the present author concludes, "explains a fact disconcerting at first glance but perfectly comprehensible to us now. We find the Romans and the Greeks with a religion more elaborate but less pure than that of the Assyro-Chaldeans, the latter with beliefs less elevated than those of the Egyptians, the Egyptians with practices more multiplied and systems more complex but an ensemble less easy to penetrate than that of the Hamitic, Nigritian, or Bantu tribes. We find these last with religious data more complete but more diffuse than those of our humble little Pygmies whose poor imagination found nothing to enrich the dogmatic and moral foundation which they bore with them in their wandering life. Nevertheless it has maintained them through the long series of centuries past and gone" (p. 278).

There is no true religion, said Napoleon, but that which begins with the world and continues through the course of ages. It is in quest of this universal religion particularly, as it reveals itself in the genuine beliefs and practices of the African primitives, that this scientific, scholarly study was undertaken and brought to the present felicitous completion. The substantial elements of the one universal religion are identical with the Catholic religion. This is likewise our author's conclusion. Over against the universal, the Catholic,

religion, he places the particular religions, those which borrow their name either from their founder, as Buddhism, or from their special characteristic, as Islam, or from the country or people where they are especially spread, as the Chaldean, Greek, Latin, Etruscan.

We can close this inadequate notice of a unique contribution, as timely as it is original, to a relatively new department of research, no more fittingly than by subjoining its closing paragraph wherein the author draws from his observation of nature in his own special field, the Dark Continent, a simile whose illustrative power is surpassed only by its beauty.

"Under the African equator it often happens that the sun, rising at the horizon as if by a sudden leap, illumines with its brightness the whole expanse of sky and earth. Then, as it ascends, mists, in long trains, slowly rise from the swamps, follow along the great watercourses, hang over forests, and cover the plains. The great orb, however, continuing its course, lights up the summit of the mountain for the traveler seated there. Now, behold the world stretches before him like an immense sheet of mist, its surface like the quiet gray of a limitless ocean. Here and there, in islands or islets, emerge groups of trees and the tops of hills, while the depths of the valley rest in thicker obscurity. Yet at none of these points is it night: day is upon the land. Everywhere dispersed, some in the full light, others in the semi-darkness, still others in the dense mist, insects and birds instinctively turn toward the sun, some bathing in its brightness, others scarcely perceiving it, still others merely suspecting its presence, each guiding itself as best it can and waiting. Thus it is with the great sun of religious truth. When it rose upon the horizon of our race at daybreak, everything was illumined by its light. Alas! the mists came, and often generations of men had gropingly and timidly to seek the road. The sun, however, has not ceased to shine, seen from the mountain where the Catholic Church has been seated since the beginning of the ages. From there it scatters its rays in the immense expanse: men do not everywhere clearly see it, but yet they can say that it is nowhere absent. And little by little the mist dissolves and the light spreads. Let us wait, let us hope, let us work. A day will come, perhaps, when men then living, escaped from the deceptive vapors in which their fathers have sadly and painfully walked, will at last be able to raise their heads toward a cloudless sky, and the sun will shine for all" (pp. 328-9).

It remains to say that the translator has accomplished a difficult task with distinction. We might notice that the term "deist" at pages 302 and 307 should probably be "theist". The book contains an index, which however is not as complete as it might be. For instance, the topic *Pygmy,* one of the most important in the text, and Reinach, a noted authority in the field, are not mentioned.

DARWINISM AND CATHOLIC THOUGHT. By Canon Dorlodot, D.D., D.Sc. Translated by the Rev. Ernest Messenger. Vol. One: The Origin of Species. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. viii—184.

Canon Dorlodot represented the University of Louvain at the Cambridge celebration in 1909 of the centenary of the birth of Charles Darwin and the fiftieth anniversary of the publication of *The Origin of Species*. The address he delivered on the occasion he subsequently developed into a number of conferences, two of which he gave before the faculty of the Louvain University. These, together with the related documents, are published in the present English translation. The two conferences deal exclusively with the origin of sub-human species. Though the origin of man was discussed at Cambridge, it is not touched upon in the present Louvain lectures, the author promising to deal with that problem on a future occasion. In the conferences contained in the volume, only the essential elements of Darwin's theory are considered. These are summed up as follows: (1) the primary origin of living beings is due to a special influence on the part of the Creator who inspired life into one or a few organisms; (2) these organisms in the course of ages have given rise to all the organic species which exist at the present time, as well as those which have come down to us in the fossil state (p. 4).

The evolutionary factors, processes, conditions whereby the original types reached the immense variety of forms that constitute the actual world of organic life, these comprise the secondary ingredients of Darwin's theory. So when we read in certain popular books and magazines that Darwinism is "dead and buried", it is well to note that this is true only as regards the latter, not the former, constituents. There are few if any naturalists of distinction to-day who do not maintain the transformation of species. They differ only respecting the means and methods of the evolutionary procedure.

Over against essential Darwinism as a theory of transformism wherein the origin of the primordial types is attributed to the Creator, stand four contrary systems: (1) Atheistic or Agnostic Evolutionism, which sets aside the Creator's activity entirely; (2) Absolute Evolutionism (theistic), which claims that all organic forms evolved without any special intervention of the Creator from the primordial matter and the powers with which the Creator originally endowed it; (3) the Creationist theory, which postulates that intervention for the inception of all genuine species (aside from varieties and races); (4) Moderate Creationism, which demands the Creator's intervention for genera or the wider groups; or at least for the

several kingdoms: plant, animal, man — since these are certainly *species* in the philosophical, not merely biological, sense of the term.

The theory advocated and defended by our author in a very profound and learned line of argument, and in a clever and attractive style, is summed up in his own words as follows (pp. 5-6): (1) We cannot find in Holy Scripture, interpreted according to the rules of Catholic exegesis, any convincing argument against the theory of natural evolution—even that of Absolute Evolution. (2) The teaching of the Fathers of the Church is very favorable to the theory of Absolute Evolution. At the same time, the example of some great Doctors justifies us in accepting the solution of the matter indicated by the present state of science. (3) The application of principles of Catholic theology and philosophy—principles themselves certain—to the concrete data of the sciences of observation elevates into an absolute certainty the conviction of the simple naturalist who holds a very radical system of transformism. Such application leads us, moreover, to accept, at least as eminently probable, the theory which derives all living beings from one or a very few types of organisms, which is Darwin's own view. On the other hand, since there are scientific difficulties against the theory of Absolute Evolution, Darwin's hypothesis of a special intervention on the part of God at the origin of life seems legitimate, at least for the time being. (4) The Catholic theory concerning the natural activity of secondary causes is capable of explaining a natural transformist evolution as Darwin understood it, and entitles us to reject as entirely superfluous the additional special intervention postulated by those who hold the fixity of species or by the Moderate Creationists.

We regret that we have no space to analyze these propositions or the positive and speculative arguments whereby they are supported. We must refer the reader to the author himself, promising that he will be repaid by the study of so really original a contribution to the literature—critical and expository—of Evolutionism. The author's comments on the Concordists' interpretation of the Hexaemeron (an interpretation which he entirely rejects), and his own illuminative exegesis (which breaks ground that will probably be new to many) are exceptionally interesting. We await with some eagerness the promised conferences which are to treat of the origin of man. "The more science progresses, the more resounding becomes the voice of nature proclaiming the glory of its Creator. And among the heralds employed by Nature in order to spread its voice right to the extremities of the globe", the author thinks "it only right to put Charles Darwin in the first rank side by side with Isaac Newton" (p. 129.). While this appraisal may with justice be given to the great naturalist in so far as his genius explored the purely organic realms,

it seems quite otherwise when he passed over into the kingdom of man. Here even his co-discoverer, or perhaps better co-inventor, of Natural Selection, Alfred Wallace, was obliged to part company with him and defend not the evolutional but the immediately divine origin of man. For this reason one wants to know how far the Louvain professor can go with "the glory of Cambridge" along the "Descent of Man".

Just one or two observations may not be out of place. Canon Dorlodot claims "*certitude* [author's italics] for a very advanced system of evolution". Now this is either lessening the philosophical meaning of certitude or exaggerating the value of evolutionary arguments. It may be that these arguments beget a high degree of probability, but that they engender "certitude" and therefore a state of mind that can come only from objective evidence seems to be overstating things. The transformation of natural species, and more so of genera or orders, is still in the domain of hypothesis and consequently not of certitude.

At page 105 we read that "Darwin confines himself to expressing the opinion that God breathed life into a small number of *forms* [author's italics] or else into one only, and not into one or a small number of *individuals*" [our italics]. This is indeed interesting. What is a *form?* A type, an abstraction from individuals, as such existent only in the mind. There is no objectively existent *form* or type without individuality. God *could not* breathe life into a mental abstraction. If He produced any living *form* at all, it must have been an *individual*—one, too, from which only *individual* progeny could spring—unless indeed we are to suppose that Darwin was a Platonist or an extreme realist in the question of universals: which is highly improbable.

We must not omit to say a word in praise of the translation. It is excellent; translucent, perfectly smooth, agreeable, without any trace of foreignity in the diction.

PRAELECTIONES HISTORIAE ECCLESIASTICAE AD USUM SCHOLARUM. Duo volumina. Auctore Dominico Jaquet, O.M.C., Archiep. Salaminius. Taurinorum Augustae (Italia): Petrus Marietti. MCMXXII. Pp. 570 et 468.

ETUDES DE CRITIQUE ET D'HISTOIRE RELIGIEUSE. Quatrième série. Par E. Vacandard, Aumonier du Licée de Rouen. Paris: Victor Lecoffre (J. Gabalda). 1923. Pp. 268.

There is no lack of text books of ecclesiastical history, in Latin and in the vernacular, from which the theological student may gain

the facts that illustrate the progress and the struggles of the Church of Christ on earth. It is from this experience that issue the principles of truth and their applications to the conduct of nations with their temporal and spiritual leaders. There are two chief forms in which this branch of ecclesiastical knowledge is taught. One sets forth the sources whence we derive the knowledge and value of the facts of history; the other dwells on the facts by summarizing them under certain phases, placed in chronological or national grouping. Either method leaves something undone which is to be supplied by the study of other branches in theology and philosophy. To survey the entire field of church history demands a long course of reading. If properly arranged in the course of seminary studies, including the Preparatory department, a fair knowledge of the facts can be gained. In reality, however, the seminary studies in this department are rarely continuous; but they are rather desultory, and it is expected that the student gather sufficient information from the discussions in patristic and dogmatic theology, with a general groundwork of the two or three years' reading of what is called Church History, before entering the theological classes. As a result the young cleric at the time of ordination has a disconnected and hazy knowledge of historical facts about such movements as the Montanist and Pelagian controversies, the temporal power of the Pope, the doctrinal disputes on indulgences and transsubstantiation of the so-called Reformation period, and less vital polemics, such as the "Three Chapters", "Arianism", and the like. In other words, the cleric's knowledge of church history is gathered mainly from his study of dogmatic theology and the ecclesiastical enactments that were evolved through the condemnations of heresy and schism.

What is needed, however, in this connexion, both for the proper valuation of dogmatic definitions and the application of the principles underlying such Catholic doctrines as they imply, is that the student of theology start in his apologetics and dogma with a definite and complete survey of the period which gave birth to the heresies or schisms that occasioned the definitions of dogmatic truth and their adaptation to existing and subsequent historical conditions. Archbishop Jaquet, realizing this special need from practical experience in previous teaching, seeks to supply it by the present work of two moderately-sized volumes, harmonizing with the texts in dogma, moral, exegesis, and canon law.

This is the way he disposes the matter. Instead of giving a continuous narrative of events under secular régimes commonly designated as "the ages of Constantine, Theodosius, Charlemagne", or "the Conversion of Europe", "the Jansenists", "Gallicanism", and similar headlines characterizing the events by the leading influ-

ences that shaped them, we have here in chronological order, but grouped in definitely recurring form which aids the memory, first the ecclesiastical writers of each succeeding century. This series, which likewise prepares for the study of Patrology, begins with the Sovereign Pontiffs who in the early Church were frequently also the historians of their day. Then follow the other important writers. Beside the series of ecclesiastical rulers we find the temporal lords with whom the Pontiffs and Bishops of the Church had to deal. Next follows a brief outline of the events that show the interaction of Church and State in successive ages. Here we have the theological controversies, councils, and their enactments in defining Catholic doctrine. Subsequent developments through the exercise of the teaching and disciplinary office in the Church are illustrated by a brief description of the missionary movements, together with the establishment of religious orders, and the activities of the great leaders, organizers and saints in the Church of Christ.

The benefit of the foregoing plan is evident to the teacher in theology. Of necessity the outlines of the historic events in each country and age are of the barest, and will need to be supplemented in many cases by the professor. But this is hardly a defect when we consider the aim and nature of the work. It gives the teacher an opportunity to choose his subsidiary illustrations from sources that lie nearest and require opportune emphasis, according to circumstances of time and place.

The difference between the methods of acquiring knowledge of church history which we pointed out above, is well illustrated by the *Études de Critique et d'Histoire Religieuse* of the Abbé Vacandard. These serve an excellent purpose, but that purpose is supplementary for the theological student to the systematic survey of general ecclesiastical history. Here we have a discussion, in separate chapters, of the Catholic claim that St. Peter established his pontificate by actual residence in Rome. The testimony of St. Ignatius of Antioch and St. Clement, both contemporaries of the Apostle, are decisive proofs. Then the silly fable about Popess Joanna, although the documents are too negative to allow a rigorous conclusion, such as Father Thurston would draw from the interchange of names, is shown to lack reasonable probability. Similarly the Abbé Vacandard throws light on the unhistoric method of interpreting the so-called Malachian prophecies about the Popes, although he fails to utilize the latest suggestions that help to explain the origin of the popular interpretation.[1] Further on St. Genevieve and St. Joan of Arc are

[1] Cf. ECCLESIASTICAL REVIEW, March, 1922, pp. 222-29.

shown to be historic figures with a legitimate claim to heroic sanctity, despite the critique of Jerome Vignier, Daniel Polluche, Gaston Save, Grillon de Givry, and Victor Méric, who disclaim the honor for France. An interesting critical study is given in the abbé's tracings of the poetic and musical composition of the "Salve Regina" which, originating with the thirteenth century, later on connects with the Benediction service still designated in French as the "Salut". Equally attractively treated is the study about the author of the "Imitation of Christ" which leaves Thomas à Kempis in possession despite the introduction of "Gersen" and "Gerson" and the variances of the Brussels MS. The critique closes with an excellent appreciation of Pierre Corneille, Catholic laureate of France.

MEDITATION MANUAL FOR EACH DAY OF THE YEAR. From the Italian of a Father of the Society of Jesus. Adapted for Ecclesiastics, Religious and Others. B. Herder Book Co., St. Louis; Manresa Press, Roehampton, London. 1922. Pp. 778.

A DAY'S RETREAT IN PREPARATION FOR HOLY COMMUNION. By Robert Eaton, Priest of the Birmingham Oratory. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1922. Pp. 38.

RETREAT CONFERENCES FOR RELIGIOUS. First and Second Series. By the Right Rev. Bishop Cox, O.M.I. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 307 and 352.

Personal holiness in the priest is inevitably the source of sanctification of others with whom the minister of Christ comes in contact, whether it be as director of souls in the confessional, in the retirement of cloistral retreats, in the pulpit, in the homes of the people, or in secular activities. But as in the plant the perfume, which lasts during the season of bloom, depends for its preservation on the supply of warmth and light from above, and on the moisture and nourishment absorbed from sky and earth, since the dry plant loses its aromatic qualities when exposed, so the influence of holy living intimately depends on the habit of holy thinking. The priest finds in his Breviary a perennial source of spiritual energy, which passes from him to the minds and hearts of others, unless he lets it dry up through want of sustenance from above.

Nevertheless we use meditation books as further helps. They offer a change in both form and language of the lessons conveyed by the daily reading of the Canonical Offices, and thus save us from making prayer perfunctory. There is no lack of manuals suitable for this purpose; yet we welcome novel forms in books as prophylactics against the callousness of our nature.

For these reasons the Roehampton *Meditation Manual* commends itself to ecclesiastics. In some ways it is old, being based on the method of St. Ignatius in his Spiritual Exercises. It moreover repeats some of the well-known meditations in P. Segneri's *Manna of the Soul.* Lastly, it is a translation from the Italian. But the exercise of memory, understanding and will upon the facts and teaching on the Life of Jesus Christ are dwelt upon in this meditation book in a way so apposite that they promptly appeal to priests and in particular to the pastoral clergy who wish to make their meditation a preparation for the pulpit. First of all, the reflections are brief, definite, and methodical. They are built upon the Gospels of the Sundays of the year, with special reference to the liturgical cycle. In two pages we find abundant matter for thought, without verbiage, without sentimental appeal, but with a right use of Scriptural and dogmatic citations. One likes the matter at first sight, and if the directions of the Introduction are followed, the Manual offers ready aid to that disciplining of soul which promotes priestly sanctity. There is an appendix in which the chief feasts of the ecclesiastical year are treated.

Father Eaton's little book, *A Day's Retreat,* serves the more immediate purpose of preparing converts for the reception of the Holy Eucharist. It suggests an order of exercises for the day, with an introductory meditation on the End of Man, and two reflections on the Real Presence of the Incarnate God. The exercise of the Stations of the Cross completes the directions.

Much more, in the way of address to religious, for meditation or spiritual reading is to be found in the two volumes by Bishop Cox, of the Oblates of Mary Immaculate, the Vicar Apostolic of the Transvaal. The Conferences cover a full seven days' retreat, with an opening and a closing discourse. The first series deals with the obligations and privileges of the religious life proper; the second part with the more accidental qualities of the conventual and spiritual life, such as sin, tepidity, temptations, interior recollection, prayer, and perseverance. Although evidently intended for spiritual reading, these Conferences are left in the form of the spoken word, as the frequent recurrence of "you should", which jars somewhat on the sensitive eye, indicates. But the matter is good instruction and, if portioned into sections for reading, is apt to serve its intended purpose.

A GENERAL HISTORY OF THE CHRISTIAN ERA, in two volumes. Volume two, Modern Times since 1517. A Text Book for High Schools and Colleges. By Nicholas A. Weber, S.M., S.T.D. With an Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America and President of the Catholic Educational Association. The Catholic Education Press, Washington, D. C. Pp. 759.

Very many things, if not all, come to those who wait long enough. Professors and students in our high schools and colleges have been looking, long enough as the event proves, for a manual, comprehensive, yet succinct, which would comprise a survey of the leading facts and causes that constitute the objective history of the Christian Era. The desideratum is now supplied by the present work. The first volume, embracing the pertinent history up to the Reformation, appeared some three years ago and was at the time reviewed in these pages. The second volume here introduced carries the account forward from the great revolt in the sixteenth century up to the present year—the Genoa Conference marking the hither limit.

The book is a model text book, though not so exclusively didactic as to shy off the general reader from perusing its contents. There is no event or issue outstanding in the broad march of the Christian centuries that is left unconsidered. The account conjoins the political and cultural life of the European nations with the progress and general controlling influence of Christianity. Though profane history is kept in the foreground throughout, the continual presence of the Church is seen, sometimes bearing the main current, as in the Reformation period, sometimes concurrent or explicitly interactive, as in the nineteenth century. Two features particularly commend the work. First, special bibliographies. Besides books of general reference, relating to the entire field, each chapter has its own selected list, wherein the more important works of historical fiction are also comprised. Secondly, the volume includes the leading world events of our time—the Great War, the Sinn Fein Movement, Bolshevism, and so on. There is no other book of the kind so closely up-to-date as this.

AT THE FEET OF THE DIVINE MASTER. Short Meditations for Busy Parish Priests by the Rev. Anthony Huonder, S.J. Freely adapted into English by Horace A. Frommelt. Edited by Arthur Preuss. B. Herder Book Co., St. Louis, Mo., and London. 1922. Pp. 323.

A meditation book for pastors on the lines prepared by Fr. Huonder is a welcome addition to the American priest's private library.

The life of Christ, as we have it depicted for us in the Gospels, is taken, step by step, from the baptism by St. John down to the period when the first shadows of the Cross are suggested by the preaching of our Lord. Each step, illustrated by some action or words of the Master, is applied to the actual conditions of the pastoral life, in the sanctuary, in the homes of the faithful to whom the priest carries the heavenly message, in the private and public life of the parish, in his relations to his brother priests and ecclesiastical superiors, and in his intercourse with those outside the pale of the Catholic Faith. Thus the duties, spiritual and temporal, the recreations, the opportunities of bringing God nearer to men, from the catechism for little children to the table talk of the clerical circle, are here explained by the example of the Master at whose feet the priest learns to recall his obligations and the privileges of his high estate. Of the "freely adapted into English" we have evidence in the mentioning of "Americanism" and of "Bishops Neumann and Kenrick" as pastoral models, and a number of casual additions. It is important that such adaptation be made, particularly in a meditation book which is meant to attract since its matter is necessarily corrective. An easy, albeit a becoming, attitude is more helpful to meditation than one which mortifies. In this respect the "adaptation" leaves something to be desired, both in the language and in the references. An expression such as "an untainted flame which neither soot nor blackens" is not merely a misprint; and where examples of men like Bishop Ketteler are introduced one expects the footnote reference to the English biography, which is admirably done by "George Metlake" (Dolphin Press), rather than that to Fr. Pfulf's German edition. For the rest, the extensions and additions of the present volume are apposite and well conceived, so that many priests will profitably use these meditations, "At the Feet of the Divine Master".

DE FORMULIS FACULTATUM S. C. DE PROPAGANDA FIDE COMMENTARIA. Arthurus Vermeersch, S.J., Prof. Theolog. Moral. in Univers. Gregoriana. Brugis: Sumptibus Beyaert, Edit. Pontificii. 1922. Pp. 116.

A complete digest of the various formulas by which the Holy See through the Sacred Congregation of Propaganda dispenses certain "Faculties" to the clergy in missionary countries, from the pen of the indefatigable moralist and canonist P. Arthur Vermeersch, S.J., Professor in the Jesuit University, Rome, is of twofold value for the clergy in America. First of all it settles the question as to the adminstrative status of the diocese in the United States, by excluding them from the legislation for missionary districts and the appli-

cation of "Faculties" granted to such districts. The Bishops of the United States govern their dioceses under the common law set forth in the *Codex Juris pro Ecclesia Universali.* If they need special "Faculties", they must apply for them to the respective Roman Congregations whence they are ordinarily issued, in answer to petitions presented with reasons for the requests. The scope of these special "Faculties" is outlined under a separate Formula which was summarized in these pages recently.[1] This also settles the doubts about the "Applicatio Missae Parochialis" in parishes with definite boundaries, unless the Ordinary provides otherwise in conformity with the rules of ecclesiastical administration. Directly, however, P. Vermeersch treats only the "Faculties" granted to those districts which are still governed by Vicars and Prefects Apostolic, including a number of dioceses and prefectures in the United States and Canada, which still remain under the rule of Propaganda.

For at least half a century before the promulgation of the recent Code of Canon Law the Holy See issued special "Faculties", according to the needs of separate missionary countries, under ten distinct concessions. China, India, Australia, Africa, North and South America were all grouped under one Formula. Great Britain, Greece, Albania, Bosnia, Walachia and Dalmatia, under the old geographical boundaries, had a second Formula. A third was granted to Austria and Bavaria. Prussia (North Germany), Hungary, Holland, Poland, Belgium, and Russia came under a fourth Formula. Ireland had a separate one. France and Switzerland another. The remaining four groups were accorded to particular missions, and partly went into disuse with changed national and missionary conditions. Besides this, the missionaries received in many cases personal Faculties to be applied according to their circumstances and discretion.

To-day the Sacred Congregation of Propaganda issues three Formulas, with a distinction of "majores" granted to missionary bishops, and "minores" given to other superiors in missionary districts. The distribution covers, under Formula I, Scandinavia, Smyrna, Constantinople, Jerusalem, the Mesopotamian district and Arabia (Vicariate Apostolic), Egypt and Morocco. A second Formula is given to the Australasian districts of Tasmania and Wellington (New Zealand), the English and French colonies in Africa, and the dioceses of Central America. A third group is comprised under Formula III, and includes China and Japan, the Oceanic Islands, Africa (excepting Lybia), Egypt, Malaca, and the Vicariates and Prefectures of America.

[1] Cf. E. R., Oct. 1922, p. 421, and June 1922, pp. 630-631.

It is these Faculties which P. Vermeersch interprets for us by tracing first of all their history and development, next their meaning and application. The dissertation is a reprint from the *Periodica de Re Canonica et Morali utilia praesertim Religiosis et Missionariis,* edited by the same author and now going into its twelfth volume.

TRACTATUS CANONICO-MORALIS DE SACRAMENTIS juxta Codicem Juris Canonici. Vol. III. De Matrimonio. Felix Cappello. Taurinorum Augustae: Petri Marietti editoris sumptibus. 1923. Pp. 952.

Whilst one does not expect to find a didactic treatise on moral theology departing from the traditional method of exposition, we look for originality and independence of interpretation in new books that claim the attention of the theological student. Herein P. Felix Cappello does not disappoint us. The first volume *De Sacramentis in Genere–De Baptismo, Confirmatione, et Eucharistia,* gave an indication of the thoroughness and directness with which the author explained his subject. The elimination of all comment that tended merely to exhibit erudition, and the introduction of certain practical sidelights which would prove a help in pastoral ministration, indicated the practical teacher with a knowledge of missionary conditions. The same feature strikes us as distinctive in the treatise *De Matrimonio,* which is the most intricate of the questions in sacramental theology.

The order of treatment naturally calls for the successive discussion of the general notions of Matrimony, the preparatory engagements known as "Sponsalia", together with the formalities, such as the inquiries, the proclamation of banns, the various classes of impediments, with the corresponding conditions of dispensation, and the essential features of a valid consent for the marriage contract. The "forma celebrationis" and the effects of the contract, with the obligations arising therefrom, constitute the central point of the treatise, followed by the consideration of the contingencies of separation, invalidation, and convalidation. Whilst dwelling on the legal and moral aspects of the subject, the author keeps constantly in mind the historical development of the legislative procedure, albeit he proposes to deal more extensively with this aspect of the matter in a separate volume. The outstanding features of the present book are the discriminating choice of a definite opinion when different schools of moralists are in dispute, and the clear pointing out of a *modus procedendi* in the solution of tangled difficulties. In the former case the author's preference does not hinder the freedom of judgment or the choice of a probable opinion to satisfy the con-

science of the individual when conflicting motives influence the action. Here he leaves us the liberty which the fundamental principles of moral theology permit. But when the discussion turns upon such a question as the origin, for instance, of the Pauline Privilege, which many attribute to a direct institution by Christ, whilst others hold it to be an apostolic ordinance which has become part of the ordinary jurisdiction of the Roman Pontiff, our author takes his stand, irrespective of the nominal basis, on the ground that the power attested by the Apostle belongs to the Church. To the pastor of souls it is of less importance to know the merits of a decision or law discussed than to know the law and to be shown how to solve a difficulty and what to do when it arises. Here P. Cappello is most helpful. He tells us how to proceed, that is to say, how to formulate our difficulty and where to place it in order to obtain an authoritative solution. The ordinary way with us is of course to apply to the episcopal chancery for dispensations and authoritative decisions touching the marriage contract; but it is preferable to find that our theologian points out, after analyzing a difficulty, what is the juridical method of procedure to obtain a settlement. Chancellors and advocates of the matrimonial curia will find the chapter "De Tribunali Constituendo", "De Processu Matrimoniali", and "De Casibus exceptis", especially useful in practice.

DE LOCIS ET TEMPORIBUS SACRIS: Codicis Juris Canonici L. III. Pars Altera. Tractatus Theoretico-Practicus complectens titulos de Ecclesiis, de Oratoriis, de Altaribus, de Sepulturis ecclesiasticis, de Diebus Festis, de Abstinentia et Jejunio. Auctore Matthaeo A. Coronata, O.M.C. Augustae Taurinorum: Petrus Marietti. 1922. Pp. 340.

The part of the new Code of Canon Law here discussed is one that has received less special attention in the many excellent commentaries published. Nevertheless it touches questions of decidedly practical import, and it is for this reason that the erudite Capuchin undertook the exposition for his students in ecclesiastical jurisprudence. Of the satisfactory way in which he solves mooted questions we find a good example in the discussions regarding the rights and privileges of bishops, which the Code appears to leave open to divers interpretations in not a few cases. In some respects the topic is one that belongs to the section "De Personis", but there are numerous instances when the subject touches the chapter "De Locis et Temporibus Sacris". Thus the query asked whether bishops can permit the celebration of Mass in a private oratory is answered in the Code to the effect that he may do so "per modum actus, justa et rationabili

de causa" (Can. 1194). Could he, then, give this permission repeatedly at certain intervals—say, on great feasts or even for a brief period of *successive* days, when there is a just reason for doing so? Our author answers in the *affirmative;* "quia hoc non per modum habitus seu in perpetuum aut indefinitive, sed vi causae transeuntis et quamdiu durat haec causa". In these matters and particularly in regard to the laws of fast and abstinence our author is similarly explicit, and thus partly confirms, and in not a few cases supplements, the learned dissertations of Fathers Cocchi, Blat, and others who have treated the same topics.

DE SYNODO DIOECESANA. Codicis Juris Canonici Libri II. Part I, sect. II, tit. VIII, cap. III. Commentarium Breve. Auct. Can. Doct. Mario Pistocchi. Taurini: Sumpt. Petri Marietti. MCMXXII. Pp. 53.

The introduction of the new Code of Canon Law is effected in a solemn way by the holding of synods in the different dioceses. The statutes thus enacted and safeguarded under the supervision of the local Ordinaries are assumed to retain their force so as to make the convocation of a new synod unnecessary for ten years thereafter. At the end of that term a new synod is to be held, unless special reasons call for an earlier meeting of the diocesan administration in synodal form. Canons 356 to 362 deal with the obligation of holding a synod and the matter to be treated by it. They lay down the formalities to be observed, the personnel that constitutes the authoritative meeting, the different commissions to be formed for discussing and enacting the ordinances, and the final ratification of the statutes. These points are here briefly explained and make the little handbook opportune and practical, although one may find the same matter in the sections "De Personis" of our recent larger commentaries on the new Code.

Literary Chat

Catechism Theology is the presentation of the chief truths of religion, such as the Trinity and Oneness of God, the Incarnation, the Catholic Church and its doctrines, the Resurrection, the Redemption, and the Holy Eucharist, in a rudimentary way which avoids the technical terms still used in most elementary catechisms. It gives a method of rationally explaining the truths of faith to young people and converts who naturally desire to understand as well as believe. With this sort of interpretation, which on the whole is helpful to the tutored mind, much depends on the individual power of appreciating facts in nature and through the heart, while in the child the memory alone is expected to function. Father Mc-

Loughlin's aim is educational; hence these chapters, appearing first in the excellent little English monthly *The Sower*, were addressed directly to teachers.

A new *Caeremoniale in Missa Privata et Solemni* comes from the rector of the Bruges Seminary. Its aim is not simply to lay down the rules and forms to be observed in the celebration of Mass, such as would be given by a master of ceremonies, but to indicate the spirit in which the rubrics of the sacred functions are to be carried out. There is no attempt, however, to let this element of spiritual instruction in any way obscure the didactic purpose of the rules and prescriptions of the missal. Elucidating comments of secondary importance are for the most part kept in notes at the foot of the page. Authority is given where necessary or desirable in references to the decisions of the Sacred Congregation. But there is no overburdening the student with a multitude of quotations and needless digression. Besides the general principles and rules, the order and rite to be observed in the celebration of Mass, private and solemn, we have an explanation of Vespers, Complin, Benediction of the Blessed Sacrament, and the chief functions of the ecclesiastical year, such as Blessings of Candles, Ashes, Palms, and the Ceremonies of Holy Week. Priests on the mission as well as teachers of liturgy will prefer the book to the larger works with which we are familiar. (Bruges: Carolus Beyaert.)

Among the many recent biographies of ecclesiastical and religious leaders a high place must be accorded to the *Life and Letters of Jane Erskine Stuart* by Madame Maud Monahan of the Religious of the Sacred Heart. Its value as a piece of literary workmanship is surpassed only by the record of an entrancing spiritual development in a soul which, while maintaining its exceptionally gifted individuality, allowed itself to be guided and influenced by an unreserved dedication to a rule of perfection such as is represented by the Institute of Blessed Mother Madeleine Sophie Barat. Father Gallwey, S.J., and other priests who came into relation with Mother Stuart, merely give us glimpses of a quality of direction in the spiritual and religious life which teaches that adaptation to the immediate and higher instincts of a superior mind and generous heart is a wise concession. For the rest, Mother Stuart owed much to Mother Digby, and more to the traditional spirit of the Society of which her writings and especially her letters give such melodious echoings. (Longmans, Green and Co.)

Directors of Schools among our pastoral clergy would find it profitable to examine the Allyn and Bacon's Series of School Histories, especially the recently published *Story of World Progress* by Willis Mason West. Catholic teachers have naturally and properly their distinctly Catholic views of the attitude of the representatives of the Church in their relations to and conflicts with secular and political interests. But it is not always profitable to advance these views when defending the cause of truth, because the education of those who oppose us prevents their minds from being properly receptive. Under these circumstances it is an advantage for the Catholic apologist if he can place himself in the attitude of mind of an opponent, and then appeal to some neutral interpreter who is free from bias one way or another. With the prospect of our Public School system becoming eventually reconciled to the fact that without moral teaching there can be no training to good citizenship, and that this moral training is fostered by religious teaching, the propagation of bigotry through anti-religious text books will have to cease. In that condition it is a benefit for the Catholic teacher if he can build his positive religious instruction upon an unbiased statement of historical facts such as we find here. (Allyn and Bacon: Boston, New York, Chicago, Atlanta, San Francisco.)

Students of the Classics, Latin, French, Spanish, will readily appreciate the helpful method offered by the same firm in *Selections from Ovid*, the *Don Quijote of Cervantes*, and other texts that are used in entrance examinations for college or civil service. We do not endorse *La France*

en Guerre, because it appeals not only to sectional nationalism, but fosters a war spirit which every teacher should do his best to counteract.

Father Martindale, S.J., is keeping up the tradition of his Order in his own special propaganda for interpreting Catholic thought by the exposition of conflicts of faith with error, in the *Catholic Thought and Thinkers' Series.* The volume on *Alcuin* by Mr. Wilmot-Buxton is a good specimen of what we may expect as a conscientious and at the same time attractive study of the epoch-making figures in the history of European morals, more especially of the reform periods about which the inner lives more than the recorded acts of the representative leaders give us vivid and trustworthy testimony. (New York: Kenedy & Sons.)

The "Dolphin Press" is doing a signal service to the Clergy of the United States in re-issuing the admirable volume on *Christian Social Reform* by Bishop Baron von Ketteler edited by "George Metlake", whose pen-name cannot disguise the gifted American priest whose wide experience in the labor circles of Central Europe derived from long residence there, lends special significance and interest to the work. It is not merely that the Bishop furnishes us with a perfect Christian Labor Catechism in which the true key to the labor problems is presented, but he marks out a special program for the clergy under the leadership of their bishops. Apart from this, or rather interwoven with the analysis of the social problems, the picture of the Bishop as lawyer and theologian, as curate and as pastor, as a counsellor of public men and an organizer of a solid political party, gives a value entirely unique to the book which recommends it not only to bishops and pastors but to all students of the social problems of our day, and especially to young theologians in our seminaries.

Pastors who are anxious to make their Forty Hours' Prayer an especially solemn and attractive devotion will be glad to have the attention of their organists or choir leaders directed to Father Patrick Walsh's *Harmonized Litany of the Saints,* which may be used for two, three or four voices, or all in unison. The new petition, which we mentioned in last month's issue of the REVIEW (p. 196), has to be inserted. (Rogers Church Goods Co., Louisville, Ky.)

Two notable additions have recently been made to the series of pamphlets issued by the Paulist Press (New York): *Openmindedness* (pp. 48) by Father McSorley—a reprint of a chapter from the author's book, *The Sacrament of Duty;* and *The Ku-Klux-Klan* (pp. 14) by Father Gillis. The latter is a timely paper revealing as it does the policy and methods of this widespread enemy of the civil and religious liberty which is supposed to be guaranteed by the American Constitution. There is so much tomfoolery pervading its methods that it would be hard to take the Klan seriously, were it not for the fearful crimes it has committed and continues to commit against person and property. Father Gillis is happy in his manner of treating the subject. The burlesque and melodramatic features are shown up with genial bonhomie, while the serious side is duly exposed. The pamphlet should be broadcasted.

Openmindedness makes a wide appeal to thoughtful people both within and without the Church. Father McSorley puts an unerring and a firm finger upon certain sore spots which many of us, cleric and lay, are conscious of, but which, precisely because we are not openminded, sincere, honestly willing to let the whole truth shine into our consciousness and our conscience, we are afraid to examine.

However, it is more on the explicitly intellectual side that openmindedness is considered. The real content of faith as distinguished from extraneous additions, is too often misunderstood by Catholics, even by teachers; and the real nature and doctrine of the Church are still quite generally seen through the mists of traditional prejudices by non-Catholics. Both these classes of people suffer from the lack of openmindedness. Both may find the void filled up if they can be induced to read this pamphlet.

Students of archeology as well as the general reader who appreciates the felicity of knowing the causes of things, especially of the primordial propagation of the faith, will welcome a scholarly and well-written brief essay, issued in a neatly printed and illustrated brochure (pp. 70) by the "Premier" Press, Madras, under the title *St. Thomas, the Apostle of India.* It is generally admitted that the apostolic ministry of St. Thomas extended as far as Northwestern India. That it embraced the Southern portion of the peninsula has long been disputed. Mr. D. Cruz, K.S.G., the versatile editor of *The Catholic Register,* and one-time superintendent of the Government Records, has gone over the evidence, favoring the time-honored tradition of the South Indian Apostolate, and reëxamined the opposing arguments. The outcome is a very strong defense of the tradition which, if not perfectly convincing, is to say the least strongly persuasive. Certainly one who wants to know both sides of the long-waged controversy and to have the latest light on it cannot ignore this scholarly monograph.

While everybody who thinks at all knows *a priori* that a conflict between genuine science and true religion is absolutely impossible, nevertheless since there are so many people who don't think and since those who do need or want to have clear ideas on the subjects upon which a conflict is claimed to be found, by at least the opponents of religion, there is room for such a book as *Religione e Scienza* from the pen of that indefatigable apologist, Father Agostino Gemelli, O.F.M. The volume is a recent addition to the *Saggi Apologetici:* one of the several series issued by the energetic association *Vita e Pensiero,* Milan. Certainly no one is better equipped than Father Gemelli to handle these problems of the borderland, seeing that, besides being a priest and a religious, he is likewise a physician and a distinguished professor and writer in the natural sciences. In the volume just mentioned, besides a short dissertation on the general topic, there are chapters on so-called animal intelligence (rational brutes and irrational men), the miracles of Biology—the transplanting of organs; spiritism; epidemics, and religious practices (St. Charles and the Milanese plague); and on the Galileo question—a controversy that never dies. Needless to say, Father Gemelli's ideas on these subjects are sound and alertly alive.

The *Catholic Charities Review* began its seventh year with the January number. During its six years of life it has published many papers of great value for the social worker as well as the student of Social Science. The latter would naturally like to see the sociological features more fully developed in its pages; but the aim and purpose of the *Charities Review* are practical rather than theoretical, as its title indeed suggests. The magazine should therefore enlist the interest of the clergy who before all others are the leaders of charity and need to keep informed on social activities, movements, and policies throughout the country. The closing number of volume VI contains an instructive paper on the "Dangers of Initiative and Referendum", especially as these reformative measures are at work in Oregon. "Social Service in Catholic Schools" shows how almost every branch of the curriculum may be made by the alert teacher to develop in the child social sense. "Religious Education of the Feeble-minded" emphasizes a duty rather than explains a method. The whole number is typical of the monthly's ideal.

"Is there a Catholic Sociology?" This question makes the title of a brochure (pp. 32) written by Mr. N. E. Egerton Swann and published by that distributor of so much good literature, the "Society for Promoting Christian Knowledge". (The Macmillan Co., London and New York.) The answer to the query will vary with what one means by the terms *Sociology* and *Catholic.* If the former term is intended to signify the philosophy of society, the interpretation of social phenomena in the light of fundamental and consequently universal principles, then there exists as yet no Catholic Sociology in any language. Such a work still lies dormant amongst the *possibilia contingentia,* let us hope *futurabilia.* But if *Sociology* stands for what is gen-

erally called "social science"—which is, however, more an art than a science—a theory of social betterment, a somewhat systematized mass of methods whereby the social organism may be made to function more justly than it has been doing since the Industrial Revolution, or indeed since the general upheaval which reached its most destructive stage in the sixteenth century, in this sense there is an abundance, almost a superabundance, of Catholic Sociology in most of the modern languages, including English.

The Encyclicals of Leo XIII lay down the principles of such a Sociology, while countless books and pamphlets have been compiled wherein those principles and their practical applications have been developed.

Mr. Swann seems to be unaware of the existence of this literature, although, writing from London, he had within easy telephone call two organizations which are devoted to the broadcasting of information of the kind, namely the Catholic Social Guild and the Catholic Truth Society. Mr. Swann, however, is chiefly conscious of a lack of a Catholic Sociology within the Anglican Church, though he usually speaks of "the Church" in the sense that is general enough to cover every form of Christian or quasi-Christian denomination. In this sense he sees the Church with loins ungirded and lamps unlit, "brought face to face with one of the great crises of history". What is to be done? "The Church" must not throw in its lot with the new industrial revolution which seems to be approaching and in which Capitalism is to be demolished. "The Church" must hand on the conservative elements which it has inherited from the ages of Faith, when, to use the words of the Bishop of Durham ("who can hardly be suspected of much sympathy with either the theology or the economic judgments of that ['the Roman'] Church"), "Mediæval Europe was the perfect example of Christianized politics".

Mr. Swann lays down the principles upon which "a Catholic Sociology" should be based, principles which "the Church" must proclaim if it would meet the coming storm and save both itself and modern civilization from the menace of barbarism. Briefly those principles are three, (1) the principle of private property, (2) the just price, (3) the guild ideal in industry. These are obviously very old principles. They are set forth in the Encyclical *Rerum Novarum*, which immortal document, if it does "condemn authoritatively" the opposite tenets, does so implicitly on grounds that are basal to all rational philosophy. It is gratifying to find them so strongly championed by the author of this Anglican tractate on Catholic Sociology.

In a slender pamphlet issued by the Central Bureau of the Central Verein (St. Louis, Mo.), Fr. Muntsch, S.J., unmasks "Some Fallacies of Modern Sociology". He shows amongst other things how Herbert Spencer's principles of Sociology were compiled from miscellaneous materials gathered for the author by his coöperant editors from a large variety of unoriginal sources. The *pièce de résistance*, however, is the *Principles of Sociology* by Professor Ross, one of the leading authorities on that subject in this country. Fr. Muntsch has no difficulty in convicting the Madison Professor of not a few lapses into the *ignorantia elenchi*.

As one reads these exemplifications of sociological sophistry, however, one wonders what book Fr. Muntsch would put into the hands of Catholic students who attend the Professor's lectures or read his books. No doubt a thorough course in Catholic Ethics, Apologetics and History might afford a partial antidote. Unfortunately most of our Catholic youth, especially those who frequent non-Catholic universities, lack such a training. And even those who have it would hardly be able to steer their way through the bewildering fog of asserted facts, half-truths and specious inferences which, clad in a clever style, make up the popular manuals of so-called Sociology, whereof Professor Ross's books are typical. What is wanted is a thoroughly scientific text book of Sociology conformant with Catholic, that is with universal principles. Of books on Social Science, social recon-

struction and so on, we have a plenty. A very good one is noticed below. What is badly needed is a Catholic *Sociology*. Perhaps Fr. Muntsch has one in mind. *Utinam!*

Social Reconstruction, by Dr. John A. Ryan of the Catholic University, Washington, may be regarded as a good type of Catholic Sociology in the wide sense which is so often given to the latter term. The work takes up specific problems brought out into acute relief by post-bellum conditions in the industrial world, and analyzes the solutions proposed by the Bishops' Social Program. The book was issued more than two years ago (The Macmillan Co.), but as it did not reach the REVIEW at the time, no account of it appeared in these pages.

The problems which it discusses and the light in which they are envisaged are no less vital than they were when the volume dropped from the press; so that the student whose interest lies on these lines can hardly fail to be helped by following Dr. Ryan's discussions. The questions treated centre chiefly on wages, social insurance, the housing problem, child labor, trade unions, the coöperative movement, profiteering, and others. Dr. Ryan, as everyone knows, is at home in these matters and brings to bear upon his treatment of them the results of wide experience, extensive reading, and solid reflection. The several chapters comprise lectures delivered by him originally at the Fordham School of Social Science. Taken down stenographically and subsequently revised, they breathe something of the less conventional atmosphere of the spoken word, a quality which relieves the reading from the sense of dryness that is supposed to belong naturally to economic treatises.

From far-away Australia comes a small paper-bound volume entitled *Christ versus Captitalism*, by Fr. O'Laverty, B.A., Waratah, New South Wales (pp. 200; Pellegrini & Co., Melbourne). The booklet deals untechnically and in a popular manner with some of the moral and religious aspects of society and industry and shows that only by a return to Christ, to the principles embodied in His life and doctrines, can there be found a way out from the evils which the capitalistic system, or rather the widespread abuse of capital, has brought upon the present age. The treatment is practical and forcible and exhales that air of freedom and directness which one has learned to associate with life as it surges over the broad reaches of Australasia.

Two pamphlets have recently come from the *America Press* which ought to be given a broad circulation by the clergy: *God and Caesar*, by Fr. Husslein, S.J., and *Human Evolution and Science*, by Fr. LeBuffe, S.J. The former contains a succinct account of the Bigotry Movement and its motives, and likewise the generally misunderstood attitude of the Church toward Politics and the State. The latter pamphlet analyzes judiciously the arguments upon which an exaggerated evolutionism bases its advocacy of the animal descent of man. Both these booklets deal with vital problems, upon which even many educated Catholics have very hazy notions.

The Christian Democrat (London, The Catholic Social Guild) opens its third volume with a new cover whereon is represented a workman holding aloft the Crucifix, to which he looks up as his standard and under which he marches and in which he places his hopes for the triumph of social justice. The symbolism is striking and aptly expresses the ideal that actuates the thoroughly Catholic and consequently manly attitude which permeates and directs the alert little organ of the C. S. G.—an association which might well elicit the emulation, as it does the admiration, of American Catholics.

The *Majority Report* of the Special Committee on Education, which Report relates to the participation of the Federal Government in Education and is issued by the U. S. Chamber of Commerce, is an extremely important document; one that should be in the hands not only of educators by profession but of all who are concerned about increasing the Federal powers over the control of education. The Committee, the individual members of which affix their names to the

Report, went over all the main arguments pro and con respecting that increase, and the result of their deliberations is decidedly opposed to the further centralization of educational functions. The Report can be obtained from the Chamber of Commerce, Washington, D. C.

Scouting for Secret Service by Bernard Dooley is not a book written professedly for professional scouts. None the less, scouts young and old, as well as non-scouts, will like it. The scene is laid in the North Woods and on an island. The latter feature should be noted, as it suggests the lure of *Crusoe*, of *Treasure Island*, *Crucible Island*, and last but not least, *Cobra Island*. Every boy is haunted by the mysteriousness of "bodies of land surrounded by water". Frank and George are to go it alone during a summer's vacation on Forest Island in an Adirondack lake. The outing proves to be anything but solitary, for they run into a nest of smugglers who show them a rather strenuous time and furnish them with a thousand thrills. A Christian Brother and a priest figure in the story, which for the rest is religiously neutral and might have been written by Mayne Reid. Just a bit of piety brought in prudently here and there—such as you get in Father Boyton's *Cobra Island* or Father Finn's *Cupid of Campion* — would have given the story that distinctive spirit one rightly expects to find in books appealing to Catholic readers. (P. J. Kenedy & Sons, New York.)

Books Received

SCRIPTURAL.

BIBLIA SACRA secundum Vulgatam Clementinam edita a P. Michaele Hetzenauer, O.M.Cap., Consultore Pontificae Commissionis Biblicae. Tomus I—Pentateuchus — Liber Iosue — Liber Judicum — Liber Ruth — Liber I et II Samuelis. Tomus II: Libri I (III) et II (IV) Regum — I et II Paralipomenon — Esdrae — Nehemiae — Tobiae — Iudith — Esther — Iob—Psalmorum. Tomus III: Proverbia—Ecclesiastes—Canticum Canticorum—Liber Sapientiae —Ecclesiasticus—Isaias—Ieremias—Lamentationes—Baruch. Tomus IV: Ezechiel—Daniel—XII Prophetae Minores—Liber I et II Machabaeorum—Oratio Manasse—Liber III et IV Esdrae. Tomus V: Novum Testamentum. Fredericus Pustet, Ratisbonae, Neo-Eboraci et Cincinnati. 1922. Pp. xvi—608, 604, 491, 437 et 552. Pretium, 5 vol., $5.00.

COMMENTARIUS IN ISAIAM PROPHETAM. Auctore Iosepho Knabenbauer, S.I. Secundam editionem curavit Franciscus Zorell, S.I. Pars Prior Cap 1—37 complectens, pp. viii — 686. Pars Posterior Cap. 38 — 66 complectens, pp. 556. (*Cursus Scripturae Sacrae.* Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer inchoatus ab aliis eiusdem Societatis Iesu presbyteris continuatus.) P. Lethielleux, Parisiis. 1923. Prix, 45 *fr.*

THEOLOGICAL AND DEVOTIONAL.

TRACTATUS CANONICO-MORALIS DE SACRAMENTIS juxta Codicem Iuris Canonici. Vol. III: De Matrimonio. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Petrus Marietti, Taurinorum Augustae. 1923. Pp. xi—953. Pretium, 30 *Lib. It.*

SAINTE TÉRÈSE ÉCRIVAIN. Son Milieu—Ses Facultés—Son Œuvre. Par Abbé Rodolphe Hoornaert, Licencie ès-Lettres. Desclée, De Brouwer & Cie., Paris, Lille et Bruges. 1922. Pp. xix—652.

MANUAL FOR PRIESTS' HOUSEKEEPERS. Composed especially for those who are Members of the Marianum. The Rev. C. Thuente, O.P., St. Pius Rectory, Chicago. Pp. 312.